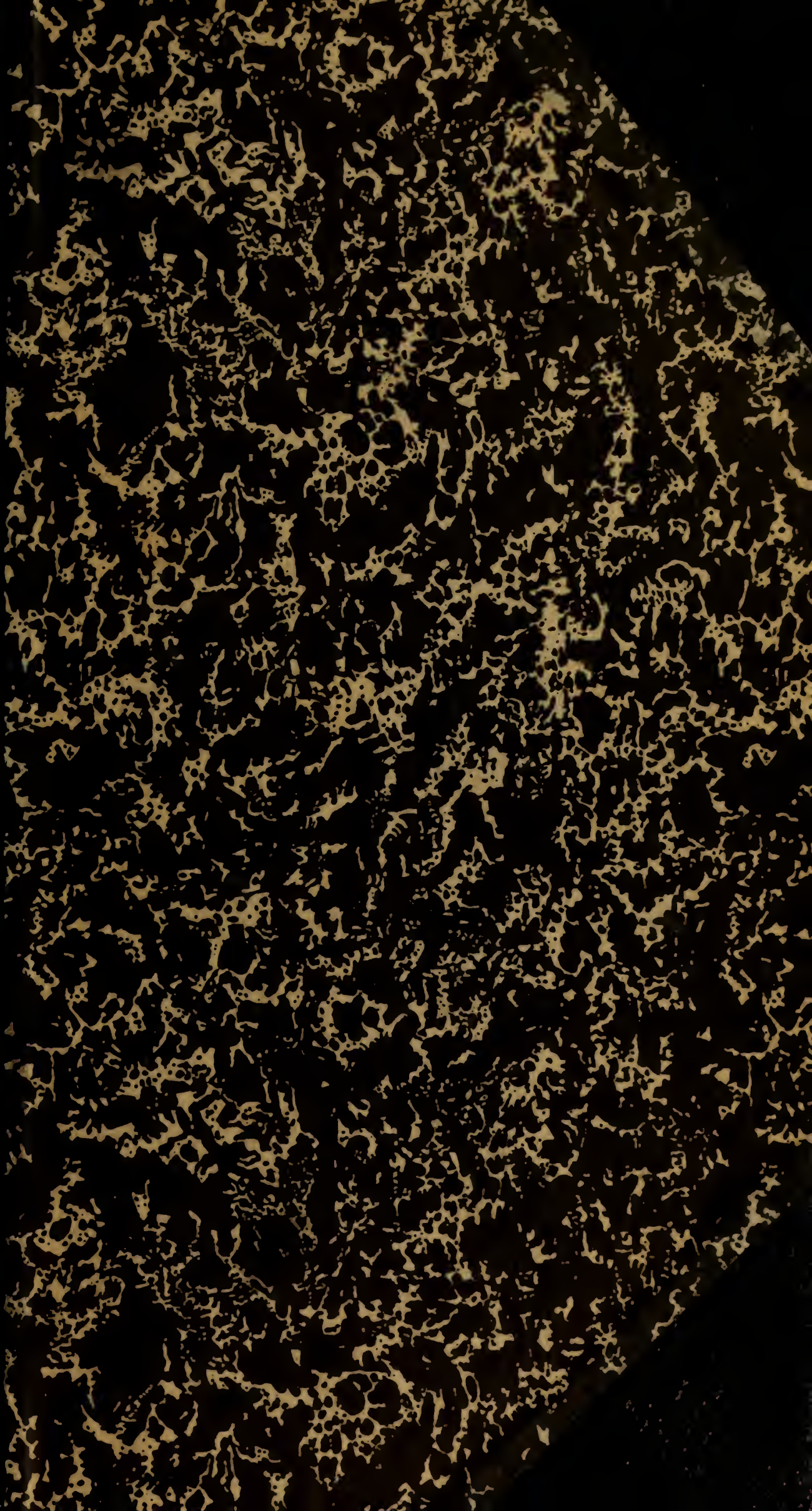

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THE

MONTHLY GOSPEL-VISITER,

VOL. VI. NO. 1.

January 1856.

EDITED AND PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

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THE

GOSPEL - VISITER,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE

OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE

IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO

PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &

UNIVERSAL CHARITY.

"*For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.*" Rom. i. 16.

HENRY KURTZ, Editor & Proprietor.
JAMES QUINTER, Assistant-Editor.

VOL. VI. 1856.

PRINTED NEAR POLAND, MAHONING CO. O.

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THE MONTHLY GOSPEL-VISITER.

VOL. VI. January 1856. NO. 1.

NEW-YEARS ADDRESS

OF THE GOSPEL-VISITER TO HIS READERS.

Grace, mercy and peace from God the Father through our Lord Jesus Christ in the communion of His holy Spirit be with us all. Amen.

Dearest brethren and sisters, children, friends and fellow-travelers to eternity. It is with feelings of deepest gratitude and humility, that we venture once more, and for the *sixth* time, upon our yearly round of duties, to bring messages of love and truth, as it is in Christ Jesus, to all who will accept of them from the shores of the Atlantic Ocean, in the states of New-Jersey, Pennsylvania and Maryland in the East,— Virginia, North-Carolina and Tennessee in the South,—Ohio, Indiana, Michigan, Illinois, Wisconsin, Minesota, Iowa, Missouri, Kansas, and to the far away states and territories of California and Oregon on the shore of the Pacific Ocean in the West, and even beyond the territory of the United States to Canada in the North, and perhaps ere long to countries beyond the ocean.

We deem it indeed a great privilege thus to hold spiritual converse every month with so many of the "elect strangers scattered" here and there, and so many immortal souls, who have yet time and opportunity to make "their calling and election sure." Far beyond our most sanguine anticipations at the time of commencing this little work, or at the close of the first, and even the second volume, while only a few hundred friends patronized it, while many—many frowned upon it, believing that evil, much evil, yea nothing but evil would result from it;—and far beyond our desert the Lord hath blessed our weak endeavors; he, that giveth "power to the faint, and to them that have no might he increaseth strength," has supported us thus far. It is the Lord's doing and therefore "Praise the Lord, oh my soul!"

But, beloved, we feel and gratefully acknowledge it not only as a privilege thus to labor, and be "laborers together with God;" but we find it also a *burden;* a *heavy* and *increasing* burden.—All labor is burdensome, when it becomes once a task, that must be performed by a certain time. A light burden, which we can take up and carry a short distance with ease, becomes heavy and irksome, when we have to bear it a long way; and how much more will this be the case, when the burden is constantly increasing, until it is more than double to what it was at first!—All this we experienced. We began with 16 pages a month, and then already, having all the mental, and a great part of the manual labor to do,—the support not justifying to hire hands,—the burden became heavy. But we had soon to increase the work to 24 pages—next to 32—and last year from 40—48 pages a month, or nearly 3 times as much as at the beginning.

This constant increase of labor became exceedingly burdensome and

grievous to us, and long already we looked around for assistance. We durst not to make our own choice. We waited patiently for some token of Providence. The Lord graciously granted us such a token at the last yearly meeting. There our dear brother JAMES QUINTER was nominated as our assistant in the clerkship, and performed the duties thereof acceptably, as we have reason to believe, to the whole meeting. From this we took courage to call him to our assistance in the editor-ship, as being pointed out by the finger of God, and we rejoice to say that he has accepted the call, and will shortly enter upon the active duties of the same.

To this arrangement we were led not merely by a desire of being somewhat relieved from a burden, which we had thus far to bear alone, and which we could not do much longer without injuring ourselves. This would be a mere nothing. If there have been in the present eastern war thousands and ten thousands of men sacrificing their health and strength, and even their lives for their earthly kings and masters, should we not willingly offer ourselves up as servants of our heavenly King, and in our divine Master's cause?—That we were engaged in this our dear Master's cause;—that we were permitted to do a little—oh how little!—for its promotion;—that our beloved brethren and readers appeared generally well pleased with our humble efforts;—all this did not satify us. The thoughts of our own imperfections, short-comings, slothfulness &c. grieved us; the reflection, that our work should depend on such a frail, poor and unworthy being as we are, and would have to stop in case of our sickness, and to cease, if we should be called off this stage of action, distressed us.—This—this desire that our Master's work should go on, as long as it pleases Him, has been our main motive for that arrangement.

We therefore hopefully trust, that this measure will meet with the approbation of our dear brethren and readers generally, as our only object in it is to make the Gospel-Visiter more useful, more interesting, and more acceptable to its readers. And since we of our ownselves are insufficient "to think any thing as of ourselves; but our sufficiency is of God," who can make us "able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life;—hence, beloved, we call on you all, *that can pray*, that you would remember us and intercede for us at a throne of mercy, that we may be endowed with power from on high to testify the truth as it is in Jesus more effectually than hitherto, and that many souls may be brought from darkness unto the marvelous light of the Gospel even in this year of grace 1856.

Finally, my brethren, be strong in the Lord, and in the power of his might, that whatever may befall us during this year we now enter upon, we may be able to stand before the Son of man in his coming, and whether we live, we may live unto the Lord; and whether we die, we may die unto the Lord: whether we live therefore, or die, we may be the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living. Amen.

For the Gospel-Visiter.

THE NEW YEAR.

The New-Year is ordinarily marked and celebrated as a distinct era in human life. This it ought to be. As

time is precious, so every period of time as it elapses demands gratitude to the giver, which is chiefly to be expressed by the devoted improvement of the coming period. The year is also a period of time frequently recognized in the word of God. It embraces the revolution of all the seasons. The varied goodness of God, in winter, spring, summer, and autumn, meet together in our case on the passing away of the old, and the commencement of the new year.

But, in taking a view of the past year, oh! what a contrast does it exhibit between God's goodness and man's desert and misimprovement. Therefore we should examine the past, mourn over what has been amiss in ourselves, be thankful for divine goodness, make resolutions to live more circumspectly during the coming year, and prepare ourselves for that change which so shortly awaits us. The most of us will have reason to confess, when we honestly consider our own conduct during the past year, that we have in many respects come short of our duties, and that we have not walked so humble and circumspect before our God as we should have done, and were it not that "we have an advocate with the Father," we might at once despair. But thanks be to God, "If we confess our sins he is faithful & just, to forgive our sins, and to cleanse us from all unrighteousness."

Many of our fellow mortals have been removed from time to eternity during the year that is now past and gone, where they are now reaping the fruits of their labor done in the body; in that spirit-land from whence there is no return, and to which we all hasten with rapid strides. This consideration should cause us to ask ourselves, Why were we spared? and give us reason to reflect upon what the apostle saith, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Now, forasmuch as the great 'Father of mercies' has smiled upon us through the past year with so gracious an eye, and has not only forgiven us ten thousand offences, but enriched us with such a variety of the good things of this world, and also blessed us with many spiritual blessings, let us endeavor as we enter into another New year, with the assistance of the holy Spirit to serve the Lord with renewed vigor. "Let us lift up the hands which hang down, and the feeble knees." Let us endeavor to "present our bodies as a living sacrifice, holy and acceptable in the sight of God, which is our reasonable service;" so that when the time will come, when we must be called away from this world and our bodies be laid in the dust, we may with a smile bid farewell to our friends and the world, and may joyfully look forward to that "living hope in the resurrection of Jesus Christ from the dead, to an inheritance incorruptible undefiled, and that fadeth not away.'

Let us for a moment reflect upon the changing seasons. The blooming, flowery spring has passed away, the sunny, smiling summer has vanished, and autumn has lately expired. The earth so lately decked in beauty looks now cheerless and gloomy and the dark face of winter is just upon us; so our days are passing on and death will soon overtake us, and roll us in its icy arms! Yes, brethren and sisters, and young friends too, before the wheel of time has drawn along another year, many of us no doubt many of us will be placed with the pale millions under ground.— And oh how important is it that we should endeavor

to live a virtuous and godly life through this new year. When Christ comes to call us away we can surely then rejoice that we have learned to sing the song of free grace, and that of redeeming love. —

J. E. S.

* * *

From br. F. Herring's little book, entitled:

BAPTISM ACCORDING TO SCRIPTURE.

(Continued from last No. page 285.)

II. *Who should be baptized?*

In the whole New Testament is not to be found, that one single infant was baptized. But according to the command of the Lord there ought to be taught first repentance and faith, and then those who have repented and become believers in Christ Jesus, should be baptized.

Matt. 28 : 19. Jesus says, "Therefore go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Mark 16 : 15. 16. Jesus says, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Christ did not baptize little children, that were brought unto him, nor did he command to baptize them, though he baptized by his disciples adults, (John 3 : 22.) and made and baptized more disciples than John, (John 4 : 1.) but Christ laid his hands upon the children, blessed them, and prayed over them.

Matt. 19 : 13—15. "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."

Hence Christ departed, and left the children unbaptized; neither commanded he that they should be baptized. But if children should be baptized, surely the Lord would have ordained their baptism. For he made and baptized more disciples than John. John 4 : 1.

But who are we, that we should teach, to baptize children? Are we wiser than He?

As to the Lord's supper (breaking of bread) self-examination in faith is required, so to baptism faith is requisite; and as well as a child may be baptized without a command of Christ, just as well we might give also the Supper, for both belong together. And indeed the Greek church has fallen into this very error, that they give the communion to the children. But (I repeat) as to a worthy partaking of the bread and wine self-examination is necessary, so to receiving baptism faith is necessary. 1 Cor. 11 : 28. Acts 8 : 37. 38.

Therefore we, who wish only to observe the word of Christ, should also herein follow him, that we do, as he has done, and bring our children by laying on of hands and prayer unto Him. This only can be pleasing to him, because he has left us an example herein, in which we should follow him. But to do something in the kingdom of God, which God has not commanded, cannot be pleasing to him, and in vain, as the Lord says, Matt. 15 : 9. "But in vain do they worship me, teaching for doctrines the commandments of men."

We find in the New Testament four times, that a whole house or family

came to the faith and was baptized. But we find also about those four houses definite words, that there were no little children included.

The FIRST house that was baptized was that of LYDIA.

Acts 16: 14. 15. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

It is not probable that Lydia had a husband, inasmuch she herself carried on the business. If Lydia had had young children, she could scarcely have taken them along upon such a long and tedious journey. For she came from the city of Thyatira to Philippi, a distance of over 60 (german equal to 300 english) miles, in order to sell purple. Relatives, servants or grown up children may have been her household, that were baptized with her.

For that Lydia's house consisted of adult persons, appears satisfactorily from Acts 16: 40. where it is said, "And they (namely Paul and Silas) went out of the prison into the house of Lydia: *and when they had seen the brethren, they comforted them*, and departed."

Lydia's household are here called *brethren*, who were capable *to be comforted* by the word; and consequently they must have been adults, and not little children.

The SECOND house, which was baptized, was that of the JAILER.

Acts 16: 32—34. "And they spake unto him the word of the Lord, and *to all* that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

That among the household of the jailer there were no little children, or such young persons, who were yet incapable to hear and believe the preaching of the Gospel, we can see most satisfactorily from the words. "*They spake unto him the word of the Lord, and to All that were in his house.*" To little children they could not preach the word, because such could not understand nor receive the word.

But in this house ALL were instructed, therefore suckling infants could not be comprehended therein.

So we read again, verse 34. that the jailer "rejoiced, believing in God with all his house. From this it follows conclusively, that there were no little babes among them, because such were incapable of rejoicing in faith, for faith cometh by hearing, and hearing cometh by the word of God, whereunto the requisite capacity of understanding must be added. Rom. 10: 17.

The THIRD house, which came to the faith, and was baptized, was that of CRISPUS. Acts 18: 8. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized."

Crispus believed on the Lord with all his house; therefore also this house was properly prepared to receive baptism.

The FOURTH house, which believed & was baptized, was that of STEPHANAS.

1 Cor. 1 : 16. "And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel."

The family of the house of Stephanas we find also more closely described at the end of this first letter to the Corinthians, chap 16 : 15. "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints."

They were then the first-fruits among the believers in Achaia ; they were earnestly engaged in acts of love and christian selfsacrifice, and therefore, as it is scarcely necessary to add, they could be no little children.

Thus it has pleased the Lord to have these baptized families all sufficiently described, that there should be no uncertainty about them in the following centuries.

Lydia's house are brethren, who were comforted. Acts 16 : 40.

The family of the *Jailer* were all taught : all believed and rejoiced. Acts 16 : 32. 33.

In the house of *Crispus* all believed. Acts 18 : 8.

Stephanas and his house were the first-fruits of the Gospel in Achaia, and had addicted themselves to the ministry of the saints. 1 Cor. 16 : 15.

By this now it is most satisfactorily proved, that among these families, who were baptized by the apostles, there were no little children.

Further writes the apostle, "Christ sent me not to baptize, but to preach the Gospel." As if he would say, Christ had not particularly charged him to baptize, or to administer baptism, to go into the water with the candidate, and to immerse him in the name of the Father, and of the Son, and of the Holy Ghost. This administration was performed often by elders & other preachers of the word, who traveled with the apostle.

So we read also of the apostle Peter, Acts 10 : 48. "And he commanded them to be baptized." He preached the word, and the administration of baptism he left to others. So did Paul : he preached One Lord, One faith, One baptism. (Eph. 4 : 5.) He knew of no Gospel without baptism, for he says, "As many of you as have been baptized into Christ, have put on Christ." Gal. 3 : 27.

But how urging Paul preached the necessity of baptism after faith, we see especially at the jailer in Phillippi, (Acts 16.) who with his family was baptized in that self-same night, when he with his house came to the faith, though Paul may not have baptized them himself. 1 Cor. 1 : 14.

How would it have been possible for the apostle to separate baptism from the Gospel, when Christ had so expressly united it with the same, and commanded it to his disciples as his very last charge? Matt. 28 : 19.

How important however baptism was to the apostle, we see in many places, where he mentions it. Surely he had himself experienced the power of baptism, when he obeyed the injunction, "Arise, and be baptized, and wash away thy sins." Acts 22 : 16.

Again is adduced in favor of infant-baptism the following passage of holy writ, Acts 2 : 38. 39. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar

off, even as many as the Lord our God shall call."

With the words, "The promise is unto you and to your children, and to all that are afar off, the apostle understands all men, or as he says verse 17 all flesh.

The word *'you'* means the people of Israel,—"your children" the offspring or children of Israel,—and "all that are afar off" are the Gentiles, whom God calleth in the New Covenant to himself, and commandeth all men everywhere to repent, and upon repentance to be baptized for the remission of sins. Acts 17 : 30. Again chap. 2 : 41. "Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

That among these there could be no little children, is apparent from all those things, which could not be said of little children.

Circumcision of the Old Testament is also adduced in favor of infant-baptism, but without any proof from the holy Scriptures.

For circumcision in the Old Testament cannot at all be brought in comparison with infant-baptism in the New Testament. There only male children received circumcision, but not the female. Hence it would follow, that, when infant-baptism should take the place of circumcision, only the children of the male sex could receive infant-baptism.

So likewise under the old covenant people came by descendance and by circumcision to the people of Israel. But in the new covenant we can only come by repentance, faith and baptism, into the church of the Lord. Therefore says the apostle (Gal. 5 : 6.) "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love."

Circumcision however in the new Testament is that true baptism, which is produced in faith and by faith after repentance, the baptism of total immersion, of being buried and raised with Christ, where the old man must die or be laid down, as the apostle writes.

Col. 2 : 11. 12. "In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Again is used in favor of infant-baptism the passage 1 Cor. 7 : 14., with what reason however let the reader decide.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean; but now are they holy." In asmuch as the word "holy" is put in contrast to the word "unclean," the meaning must be as much as "clean" or lawful children, (not bastards).

When some of the Christians at Corinth were doubtful, whether they should remain with their unbelieving consorts, the apostle solves this doubt by saying, that the believing part should not separate himself, if the unbelieving part be pleased to dwell with and remain ; for, he adds, the unbelieving husband is sanctified by the wife ; that is, since they are united according to the holy

law of God in lawful wedlock, the unbelieving part is still a lawful consort. Then, says the apostle, as a consequence of this lawful wedlock, their children are not unclean, that is, illegal, but holy, that is to say lawful, legal.

The children were called holy in a civil sense, that is lawful, not illegitimate. The apostle will say, If your marriage were unlawful, then your children would be unclean or illegitimate; but since your marriage is valid before God, your children are holy, namely lawfully generated in that holy matrimony, which was instituted by God.

Should however children of such parents, where one part is a believer, be proper subjects of baptism, then the unbelieving part of such parents might also be baptized, as they stand in the same relation.

The holiness of the Christian comes from faith and regeneration. John 3: 6. Jesus says, "That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit."

Note of GODFREY ARNOLD, from his '*Wahre Abbildung der ersten Christen*:' II. B. 14. C. 7.

"In the first place it is certain, that in the first two centuries after Christ's birth there is to be found no mention nor even a vestige of infant-baptism in the writers of that period."

NEANDER. "In the latter years of the second century *Tertullian* appears as a zealous opponent of infant-baptism, an evidence, that then it was not yet considered as an apostolical institution, otherwise he would not have ventured to speak so strongly against it."

TERTULLIAN. "The Lord says truly, let the children come unto me." Then let them come when they are grown up, and have been taught, where they ought to come. Let them become Christians, when they know Christ. Why should the innocent age hasten to the forgiveness of sins? He that understands the importance of baptism, will be more afraid, when he is to receive it, than when he must postpone the same.—Christians are made, not born.—No man should be considered a believer before he knows Christ. Therefore he must hear first the Christian faith, and when he has heard and received it, he is called from believing a believer. And in order to represent that what is now laid into the heart of him, by a token, and to move his heart more effectually, he is baptized."

For the Visiter.

"WE HAVE GREAT CAUSE TO BE THANKFUL.'

When we contemplate the goodnees of God, his loving kindness—his tender mercies—we may well say: "Who should not praise Thee and give Thee thanks?" When we reflect on the manifold blessings we enjoy, our hearts should be filled with gratitude to the great Giver of all good.

As a people we are highly favored: while other nations are engaged in deadly strife, and realize the horrors of war and carnage, we still are permitted to enjoy the blessings of peace in America.

While in foreign lands some are persecuted for rightoousness' sake, we still enjoy civil and religious liberty, we can here engage in the *true worship* of God and there is none to hinder or make us afraid; a glorious privilege which even the primitive christians did not enjoy.

While many of our fellow citizens, as well as foreign lands, have been visited by the fearful pestilence, and great distress; we have been permitted by a kind providence to enjoy health.

While many have been called hence from time to eternity—have gone to meet their rewards for the deeds done in the body, we still are the spared objects of God's mercy; we still have time and opportunity. Let us therefore improve the time, and use the blessings so bountifully bestowed upon us in the service of our God; "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. 5: 20.

Truly we have great cause to be thankful, for we have been highly favored; we have had fruitful seasons, the earth has been productive, after having received the early and latter rains. Providence has smiled upon us, and given us food for ourselves and our little ones, and provender for our cattle.

The Lord also has brought us through many dangers—seen and unseen, even from our childhood to the present time. He has ever been our helper, his liberal hand has supplied all our wants; all, *all* are the gifts of God; for his goodness and his mercy are over all his works.

God is our Creator, our Preserver, and our Redeemer. Had he dealt with us as we had deserved—what would have been our portion? But methinks, the angels with wonder and admiration beheld Him, when he suffered in our stead, and as death could not hold him, he arose triumphant from the grave, and is the resurrection and the life.—Who should not praise him and give him thanks? Who should not love & serve him?

We would say in the language of the Psalmist: "Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever." —"Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

D.

For the Visiter.

SOME REFLECTIONS caused by reading the accounts of the deaths by the Yellow Fever.

In looking over the record of deaths that have lately taken place in Norfolk and Portsmouth, in our sister state of Virginia, where the Yellow Fever raged to a great extent, and has nearly depopulated these two hitherto flourishing towns,—and within but a few months nearly three thousand of their population have fallen victims to the malignant plague,—it has raised in my breast some serious reflections.

First, we find that God has declared, that he will visit the nations that forget him with plagues of various kinds. And when we take a retrospective view of our highly blessed country, we find much to lament and much to fear.—How much is the world gone astray? How much is religion neglected? Let us for a few moments glance our eye over the southern portion of our United States, and what do we see there?

Why, says one, I see the noble rivers that flow into the vast Atlantic ocean and gulf of Mexico, and on their bosoms ride proudly the ships of war, and ships of commerce, that bear away our products and bring in return the necessary commodities of life which are the products of other countries. Thus they bring in sociable trade other countries, and thereby promote peace and good will one toward another; and if they will not respect us upon the laws of commerce, we have our navy and heavy ships of war, that will compel them to respect us and do honor to these great confederate states.

Yes, I admit that this is a sight common in our great capacious bays and

mighty swelling rivers; but those rivers bear away to the vast ocean the tears, yes the bitter tears of thousands, tears that are wrung from their broken, blighted and desolated hearts, by the cruel hand of tyrannical oppression. And the soil that supplies the produce for market or commerce, is often enriched by the blood of men and women, whose backs are plowed by the hands of violence. Oh shame! !

But such is the truth. Three millions of souls are held as chattles, and the law says, they shall have no mental culture, but their masters may do as it seemeth good with them. No will of their own have they got. But darker still is the picture. The preachers of the word of God proclaim from the pulpit: "It is right; it is the will of God, that they shall be held as slaves; it is the will of God, that their flesh shall be mangled by the lash of the unmerciful soul-driver; it is the will of God, that tender mothers shall be sold away from their children; it is the will of God, that innocent children, whom the Saviour declares that of such is the kingdom of heaven, that they too shall be sold as we sell sheep or swine; it is the will of God, that the poor old grayheaded sire, that has long been a faithful servant, but now like an old horse, he is not of much value, but still being worth something, must be sold!

What a sad picture! But still it is true. Yet men—and men that say, they are called of God to preach the Gospel, tell us, it is God's will! Is not this brass-faced impudence! Is not such a religion the basest hypocrisy! Does such a religion breathe that love that came from the lips of our beloved Saviour? Is it carrying out that lovely precept, "Do unto others as you wish others to do unto you"! And I ask the serious question, where is the mother that would like to be sold from her sweet prattling babes never to see them more? Where is the husband and parent, that has one spark of affection in his bosom, that would like to be rudely torn from his dear wife and tender children?

And yet the professed ministers of God proclaiming it as the will of God! But blessed be the name of God, he tells us, he is love, and if he is love, he can not be the author of this inhumanity. And those that proclaim that it is the will of God, brand themselves with the stigma of false teachers and false prophets, which we are told will abound in these latter days.

But now let us turn to the Northern States, and see if we are free from the contamination, that is resting on the South. It is true, we find here no actual slavery. In a degree every man is free. But we find here the same spirit; we find here avarice and oppression to an alarming extent; we find those that will if possible grind down the poor, and ofttimes extort from them that which should have went to the support of their families, and take every advantage and turn of trade to fill their coffers, and thus hoard up immense wealth and an abundance of ill-gotten treasure.

Yet they profess to be followers of the meek, lowly and compassionate Redeemer, and like a certain class he speaks of, they often make long prayers in public places, and thank God they are not as other people are. And this is not all. We find a certain unholy prejudice existing against those, that are down-trodden and heart-broken.—They are not allowed the privileges that should be given to man, the greatest of God's creation. They by a certain false pride they possess set themselves above their Creator; for he declares he is no respecter of persons.—But they are; they respect but one part.

But we will now turn to the head of our government, and see if all is right in the political part of our government. Is it not too marked with corruptions of the very basest kind? Do we not hear of breaches of trust and even theft and

robbery of the national treasury? And we can see, that corruption prevails there by the passage of some of the most disgraceful laws, that were ever entered on any statute book.

Yes, no Christian can sanction their laws, and it is not safe nor expedient for Christians to become office-holders among so much corruption. It is true that there are talks of reforms, and they even swear upon the cross, that they will use their utmost to carry out their reforms. But why try to begin a reform by violating the Scripture in the very start, which says, Swear not at all; but let your answer be yea and nay and so forth.

Then there is a numerous host of other sins that are daily and hourly committed in our land, that it would be no wonder, if the great I AM should visit us with the most dire plagues and scourges. But still if in his mercy he should pass us by, let us reflect that the day of awful retribution will surely come, when every sin and disobedience shall receive a just reward. Then let us as Christians set our faces against those sins, that we be not classed with the disobedient.

CEPHAS.

* * *

Selected for the Visiter.

THE CHRISTIAN'S CHARACTER.

"HE THAT DOETH TRUTH *cometh to the light, that his deeds may be made manifest, that they are wrought in God.*—John 3 : 21.

Of the individual here spoken of, the CHARACTER, the BUSINESS, and the AIM are all very instructive and improving.

What is his CHARACTER?—*"He doeth truth."* It is not said, he *readeth* truth, *heareth* truth, *speaketh* truth, but DOETH truth. Doing truth is rather a peculiar expression; and the question is, How truth is to be here understood?—Now there is the truth of doctrine, and the truth of sincerity.

He doeth truth according to the former of these who pays it a practical attention. In this case the truth is the word of God, which is filled, not with curious speculations, but matters of unspeakable importance; and designed not to inform our judgments only, but to sanctify and govern our hearts and lives.

Hence it is called "the way of truth," because it is something in which we are to walk; we frequently read of "walking in the truth." "If ye know these things," says our Saviour, "happy are ye if ye do them:" and he compares the man, who heareth his sayings and *doeth* them not, to a fool who builds his house upon the sand, and is ruined by the storm.

The apostle speaks of "the work of faith;" and tells us the word of God "worketh effectually in them that believe." The whole of it is a doctrine "according to godliness." No part of it can be uninfluential when properly regarded. Its threatenings are designed and adapted to awaken our fear. Its promises are to excite our hope.

It is needless to mention its commands—these can be given for no other purpose than to be obeyed. And are we not commanded to forsake the world, to deny ourselves, to take up our cross, to follow the Saviour, to go forth to him without the camp bearing his reproach, and when we have done all, to say, we are unprofitable servants, and to look for the mercy of our Lord Jesus Christ unto eternal life? And he that doeth this, doeth truth.

He doeth truth according to the latter of these (of sincerity,) who acts consistently with his convictions of it. There are many who resist their belief;

his enemies tremble, and beware.—They may make war with the Lamb; but the Lamb will overcome them: for he is King of kings, and Lord of lords. But let his followers boldly profess him. Why should they be ashamed of a leader that is in the midst of the throne? And why do they not rejoice in his salvation? Surely they must, if they love him, for love always exults in the prosperity of its object. Surely every feeling of their heart must prompt the desire; "and blessed be his glorious name for ever; and let the whole earth be filled with his glory." Well; there He is, in the possession of all power in heaven and in earth, able to save them; to preserve them; to make all things work together for their good.

And as is his greatness, so is his *condescension and kindness*. The Lamb that is in the midst of the throne *'shall feed them.'* The image is pastoral.—His people are held forth as sheep; and he performs the office of a shepherd. His concern with them begins here. He seeks after them when lost; he brings them to his fold; he furnishes them with supplies. They can rely on the extensiveness of his care, and the continuance of it; and may individually say, "The Lord is my shepherd, I shall not want."—

"While he affords his aid,
I cannot yield to fear:
Though I should walk through death's dark shade,
My shepherd's with me there."

Nor is this all. When they shall come out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb;—when they shall be before the throne, and serve him day and night in his temple;—then—even then, he shall feed them, not, as now, by ministers and ordinances; but immediately; not, as now, in the wilderness; but in the heavenly Canaan;—not, as now, surrounded with enemies; but where all shall be quietness and assurance for ever.—

The Lamb shall feed them. He shall be the dispenser, and the source of their happiness. It will flow from his presence and communications.—Therefore, Paul desired to depart, to be with Christ, which was far better.—"He that sitteth on the throne shall *dwell among them*. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: FOR the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes!"

This is the representation of heaven, which a certain poet says, he could never read, from a child, without tears.—Oh! let me not admire the description only, but seek after the enjoyment of the blessedness. The language is pathetic, and the scenery inviting: but is not the subject itself more interesting than either? I must be made meet for the inheritance of the saints in light. I cannot hope to attain hereafter what I do not desire and delight in now. A natural man may long for a heaven of release from toil and pain:—Do I, O my soul, prize a heaven of which Christ is all in all?

TRUE FRIENDSHIP.

"And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God." 1 Sam. 23: 16.

We here see, in the experience of David, that the most eminent of God's people may need encouragement. He was

now dejected and dismayed. And we learn from his complaints, in the Book of Psalms, that he was frequently the subject of depression. And to which of the saints recorded in the Scripture can we turn, whose hands never hung down, whose knees never trembled? *These*, we are prone to consider as peculiar in their religious attainments; but *they* also were only enlightened and sanctified in part. They also had in them nature, as well as grace. They too were men of like passions with us, and compassed with infirmities. All those perfect beings now before the throne, were previously in a vale of tears; the spirit indeed willing, but the flesh weak; sometimes rejoicing in God their Saviour, but sometimes saying, "I am cast out of his sight."

In the conduct of Jonathan, we see the duty of real friendship. A friend is born for adversity; and "to him that is afflicted, pity should be shown from his friend." This, however, is not always the case. Many pretenders fail when the day of trial comes; and he who relied upon their attendance, and sympathy, and succour in trouble, finds his confidence, as Solomon expressses it, "like a broken tooth, or a foot out of joint." Yet let us not say, in our haste, all men are liars. See Jonathan, a young prince,—surrounded with every indulgence,—undertaking, without application, to repair to David to see and serve his friend at the hazard of his life.

In the relief derived from this visit, we learn the advantage of pious intercourse. "Come," said Jonathan, "come David, remember God's promise. Is it not faithful and true? Think of the anointing oil Samuel poured upon thy head.—Can this be in vain? Who enabled thee to conquer Goliath? Who delivered thee from the paw of the lion and the bear? He can turn the shadow of death into the morning. He saveth, by his right hand, them that put their trust in him, from them that rise up against them. He keeps them as the apple of the eye. Encourage thyself in the Lord thy God."—The address availed—"He strengthened his hand in God."

We have a similar instance in the experience of Paul. He had appealed unto Cesar, and was now approaching the scene of his trial; and his heart was cast down within him: but the brethren from Rome came down as far as Appii-Forum to meet him: 'whom when Paul saw, he thanked God, and took courage." "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to lift him up." Who, when dull, has not found a Christian visiter a quickening spirit? "As iron sharpeneth iron, so doth the countenance of a man his friend." Who, in sadness and gloom, has not found refreshment and delight from godly communion? Ointment and perfume rejoice the heart; so doth a man his friend by hearty counsel. Who, like Hagar, has not sometimes been ready to expire with thirst, till some one has opened his eyes, and shown him a well?

And who does not perceive, in the strange circumstances of this consolation, that God can never be at a loss to comfort his followers? He knows, not only how to deliver the godly out of temptation, but to cheer them in it. He is called the God of all comfort. David was now in a state of concealment. Of the few that were with him, no one perhaps knew the state of his mind; for good men, from their regard for the

honor of religion, are not always at liberty to lay open many of their distressful feelings. But his God knew what he now suffered; and what his frame of mind required.—And what was the instrument he employed? Jonathan: "Saul's son," as it is added—and wisely added. The son of David's bitterest foe. The son, too, that was interested in David's destruction. He was the heir-apparent; and *he* comforts the man who was going to fill a throne which, by the law of succession, belonged to himself? How wonderful was this! How obviously the work of God! All hearts are in his hand, and he can turn them as he pleases. It is he that gives us favor in the eyes of others; and he can raise us up helpers and friends as unlikely to aid us, as the ravens were to feed Elijah.—

Many a situation also, the most improbable, has been made, by his communications, none other but the house of God and the gate of heaven; and, filled with surprise, we have exclaimed with Jacob, "Surely God is in this place, and I knew it not!" When are we inaccessible to him? "From the end of the earth," said David, "will I cry unto thee when my heart is overwhelmed." And no wonder; he remembered that Jonathan, Saul's son, arose, and came to him *into the wood*, and strengthened his hand in God. Did he never come to you in a similar condition? "They shall dwell safely in the wilderness, and sleep in the woods." "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence; and the valley of Achor for a door of hope."

For the Visiter.

A CONVERSATION BETWEEN TWO WOOD-CHOPPERS.

R. Your church holds close communion which I consider not in accordance to brotherly love with other churches.

S. What particular reason have you for thinking so?

R. Because there is but one great Lawgiver and Ruler over all; and all Christians, that surround his throne, will certainly commune at *one and the same table;* and why not commune together what little time they stay on earth?

S. You are well aware that there are various denominations upon the face of the globe, that profess to worship the great I AM; are you not?

R. Yes, undoubtedly there are.

S. Do you think it possible for all to be right?

R. This I am led to doubt, as the Scripture does not appear to be any guide to many: true, they claim it as such, and yet they follow laws of men rather than of God.

S. Very well; this alone is sufficient to exclude any such from partaking with those who take the word of God for their guide; as there are many churches that are endeavoring to sap the very foundation of that most ancient church, which the Lord built upon the rock, and whose laws are immovable.

R. I admit that such is the case.

S. Then how can we call them Christ's followers, and commune with them as brethren? But as I am not at all desirous of entering into a minute detail of all the points that should or would prohibit a union in communion: I will contrast the celebration of this holy ordinance as it is practiced in our own churches, if you will permit me to ask you a few questions.

R. You are at liberty to do so.

S. When you partake of the communion in your own church, you certainly think, that you are performing the will of God, do you not?

R. Yes.

S. When you were present at our lovefeast, you looked on with attention, no doubt, and observed wherein we differed with you?

R. Truly, I did.

S. Have you any reason for doubting any part, for instance, feet-washing, the supper, salutation, and the communion of bread and wine, as not being commanded as a duty.

R. Not at all: for they proved all things by the word of God.

S. Viewing the subject as you do, I suppose you would have been willing to have communed with us?

R. I would.

S. No doubt but you are well aware that for you to have been a worthy communicant, you would have been required to share in all as our own members did?

R. I am.

S. Then after you had communed at our table (i. e. if you had) and retired to your business of active life, you certainly would have gone with a meditative mind, thinking upon the manner in which you last held communion with God and your fellow men. And I doubt not that at the time you were communing, you considered that you were doing nothing but what was your duty to do.

R. Undoubtedly so, or I would not have partaken with you.

S. And when you formerly communed in your own church, did you not consider it also as doing God's service?

R. Yes, I did; but I was ignorant, and did not fully understand the scriptures.

S. Well, if you are now enlightened and willing to follow the Saviour, could you, consistent with your present views, and with a clear conscience, partake again with your old church, and believe it to be doing God's service?

R. I am afraid, I could do so no longer, unless that church would also be willing to receive the light of the word of God, and to throw aside all that is not consistent with the same.

S. Well, and if that church is not willing to do so, what remains for you to do?

R. Then I would see no other way but to separate myself from that body or, according to the word of the Lord, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

S. Why, in this wise you would have close communion too? And, take particular notice, our brethren do so, not because they love their fellow-men any less, but because they love Christ and his word, and truth and righteousness more, in accordance with what our Saviour says, "He that loveth father or mother, (brother or sister,) son or daughter *more than Me, is not worthy of* ME."

R. I am not prepared to answer this, for I was not expecting such when we commenced, and had never looked at the matter in this light before.—However it seems to me reasonable and scriptural, and I will reflect further upon it.

W. S.

For the Gospel-Visiter.

REGENERATION OR THE NEW BIRTH.

John 3: 5.

"Jesus answered, Verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The above words were uttered by JESUS CHRIST, therefore our eternal destiny rests upon the performance or nonperformance of them. Well, beloved brethren, had we the opportunity of speaking vocally unto you on this all-important subject, we would not pen down on paper, but as we have not that privilege, we will try by the grace of God, to show the Gospel premises on the above subject.

We must enter 'into the kingdom of God,' and that we must be born 'of water and of the Spirit,' before we can claim to be legal heirs of the kingdom of Christ. May the Spirit of truth direct our heart and pen whilst writing on this subject. Dear brethren and friends we should be much concerned about this Spiritual Kingdom, and see that we have lawfully entered into this "Kingdom of God".

We will now illustrate a natural kingdom, (or the kingdom of this world,) and show you what constitutes a kingdom: first, King; second, Laws; third, Subjects; fourth, Territory. Some of us are born in the privileges of the kingdom of North America, but foreigners must be born into America by taking an oath that they will be subject to our laws, &c. But into the kingdom of Jesus Christ we cannot be born by nature, neither can we swear ourselves into it; but we must be born the second time, before we can lawfully claim Christ for our King.

We will now show you the Gospel premises of entering into the church of Christ militant. The elements of Christ's kingdom are Repentance, Faith, Baptism, Remission of sins, and the gift of the Holy Ghost.— The apostle informs us that "faith cometh by hearing, and hearing by the word, and how shall we hear without a preacher, and how shall he preach, except he be sent, and he that is sent, preaches the word of him that sent him.

Again we are informed that without faith it is impossible to please God, for he that cometh to God must believe that He is, and that he is a rewarder of those that diligently seek him." Hence we learn that we must first be capable of reading and understanding the word of God. Understanding is especially required before we can repent of our sins, and then repent a repentance that needeth not to be repented of. Faith and repentance alone does not prove that we are the followers of the Lord, for Christ repented not, neither can we honestly and rationally claim to be born again by merely having faith, but by faith, repentance and baptism, Jesus Christ orders us to enter into his church. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

J. N.

ABOUT THE PASSOVER.

As I was reading over the Gospel-Visiter, I found on page 168 in Vol. v. No. 7. July 1855. a certain piece headed, March 19, 1855, Dear editor. Two questions stated concerning the Lord's supper. It is stated that the Jewish passover was killed April 2d in the evening, or the same evening the Saviour ate the passover with his disciples, and further stated which proves to

me, that there was no passover killed after the Saviour ate his?

The second question is; the two Evangelists say, they would not kill him on the feast day, lest there should be an uproar among the people. The brother states that he was crucified on the feast-day. Who is right, the brother, or the two evangelists?

Now in my view there appears to be an error in both questions, by not distinguishing the feast day from the preparation day. For it is evident, that on the feast-day, the Lord had been laying in the grave one night already. Now by the feast-day I understand the sabbath day, on which the feast began, and was to continue seven days.—Now I would desire in my weakness and imperfection to take up a space in the Visiter in making some remarks on the above statements.

We read John 12: 1—4. "Six days before the passover (the Jewish passover) came Jesus to Bethany where Lazarus was, being on Sunday (as we term it) where they made him a supper, and Mary the sister of Martha and Lazarus, anointed the feet of Jesus, and Judas being offended. Now verse 12. On the next day being Monday he came to Jerusalem riding on an ass' colt.

When we turn to Mark 11. we find that Jesus was all that week about Jerusalem and Bethany, till we come to Mark 14. It reads, "After two days was the feast of the passover &c. And being in Bethany in the house of Simon the leper &c. Being on Wednesday where Jesus sat at meat, and a woman came with a box of precious ointment and poured it on his head &c. Verse 12. And the first day of unleavened bread, &c. being on Thursday.

Now being but one day between that and the feast-day, which was the preparation day, which appears by the translation of, van Esz verse 12. Am Vortage der ungesæuerten Brode, an welchem man das Osterlamm schlachtete. His disciples said where wilt thou that we go and prepare &c. And Jesus told them where to go and according to direction they went and prepared or made ready the passover, and verse 17. In the evening he cometh with the twelve as stated before on thursday evening. Now according to my understanding the disciples out of the lamb or passover (usually so called by the Jews) they had prepared a supper.

Now John states ch. 13. Now before the feast of the passover (of the Jews) Jesus knew that his hour was come that he should depart out of this world, that he could not tarry till the Jews would keep their passover, knowing that he would then already be out of the world, and having loved his own which were in the world he loved them unto the end; v. 2. And supper being ended, that is, supper being ready or prepared (not eaten) but ended or made ready; v. 4. He rises from the prepared supper, and laid aside his garments and washed his disciples' feet, and gave them the command of feet-washing.

This being done they ate the supper, (not the paschal Lamb as some think,) but the supper, as John calls it, after being prepared, and as they were eating (or rather as they had finished eating) Jesus took bread and blessed it, &c. as also the cup &c. And as Jesus stated at supper that one of them should betray him alluding to Judas who was fully made known by the sop while they were eating the supper, and after having received the sop went immediately out and it was night, &c.

From this it is evident that Judas was in company at feet washing and at supper, and went out as stated and went right to the Scribes and Pharisees, who were then assembled to fulfill the bargain he had made to betray Jesus, Mark 14 : 10. 11. And Jesus with his disciples being gone out to the mount of Olives, in the same night came Judas with a band of men to take him, and he was condemned and crucified on Friday the preparation day of the Jews, which is clearly seen when they had Jesus before their council and before Pilate early that morning, Mark 15 : 1. and 25. And it was the third hour and they crucified him.

Now we see John 18 : 28. That when Jesus was led from Caiaphas unto the hall of judgment, the Jews would not go in the judgment hall, lest they should be defiled, but that they might eat the passover, and again John 19 : 31. It is again stated that it was on the preparation day, and being a high day, and this being after Christ being dead, and in the last verse of the same chapter 42 it is again mentioned on the preparation day.

Hence it is evident to me, that Christ died on the preparation day (namely on Friday) at the ninth hour or three o'clock in the afternoon, and on the very same day (that is the *twentyfirst** day of the month) that the Israelites or Jews were commanded to kill the paschal Lamb in Egypt which was typical on Christ the true passover, which was to be offered in due time for the sins of the whole world, according as the prophets have foretold.

Now as the Jews would not go into the judgment hall lest they should be defiled &c., implies to my view that the Jews ate their passover that same evening after Christ was laid in the tomb, see Luke 23 : 53. 54. Being the preparation day, and the Sabbath drew nigh, which Sabbath was esteemed a high day, and with them began at six o'clock, which made them haste with the body of Christ in order that they might attend to their passover.

Then saturday was the sabbath as also the feast of the Jews—on sunday the first day of the week early in the morning Jesus rose from the dead and appeared to his disciples, and before he ascended to heaven he said, "Unto me is given all power in heaven and in earth, Go ye therefore and teach all nations, that is not only the Jews, to whom only the Gospel till then was limited.

But now teach all nations repentance towards God, and faith towards Jesus Christ, (Acts 20 : 21.) and on true faith to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, and then teach all such baptized subjects to observe all things whatsoever I have commanded you, that is, as he (Christ) had taught them by his example, in washing of feet and the Lord's supper as he states, 'for I have given you an example that you should do as I have done to you.

Now I wish to make a few more simple remarks, yet not to hurt the feelings of those by whom the questions above were stated, but only to speak in general.

It appears evident that no person, in whose heart the love of God is shed abroad by the Holy Ghost, will resist

*(Why our brother says here, "the *twenty-first* day of the month," we are unable to say, unless he explains it. In Exod. 12. we read, that the lamb was to be chosen on the *tenth* day of the month, and should be kept up until the *fourteenth* day of the same month, and killed in the evening. See also Levit. 23 : 5. "In the *fourteenth* day of the first month at even is the Lord's passover."

in any of these commandments, for it is according to Christ's own words, a token and testimony of their love, when he saith, "He that loves me will keep my commandments." And Paul states Rom. 8: 9. "Now if any man have not the Spirit of Christ, he is none of his.

Now it is impossible, that the Spirit of Christ dwelling in the creature will contradict himself, for instance to say that baptism, or feetwashing, or the Lord's supper are not essential to salvation. It is certain that any mode of baptism, or any mode of worship, that is not directly the appointment of heaven, it cannot be essential to salvation, just as little as the golden calf, that was made by the children of Israel, although it was gold yet it was idolatry, and just so is every appointment of man.

Notwithstanding this is not to make the true appointment of God of none effect or nonessential to the true believer, God forbid. Yea it is without any dispute that if there were not so many worshippers of that handsome golden calf there would not be so much wrangling and disputing about Christianity, if all, as Paul states, through one Spirit were baptized to one body, 1 Cor. 12: 13. This would bring out the one & the same language, so that the one need not to say, I am of Paul; the other, I am of Apollos; the third, I am of Cephas; and a fourth, I am of Christ. Christ is not so divided among true believers.

J. S. B.

INFORMATION WANTED

Concerning the Lord's Supper.

Query 1. I am at a loss, not knowing, why the Brethren eat a meal of leavened bread and beef, and teach the people that it is the Lord's supper?— It appears to me, that Christ in that night, when he ate his last supper with his faithful disciples here below, ate a supper prepared of lamb's meat and unleavened bread, according to the order of the Jewish passover, and instituted the sacrament (?) in commemoration of his suffering.

Query 2. Should unleavened bread and lamb's flesh then be considered the Lord's supper, where is the authority to change it in the way that we now have it?

Query 3. Have we a right to change any of God's institutions?

Query 4. If so, have we not the same right to abolish or set it aside?

Query 5. The question is, Have we a right to partake of a supper prepared as the custom is in our church, and call it the Lord's supper? If so, it would be satisfaction to show the scriptural ground for the same. If otherwise, I think it would be the duty of the brethren to give a full explanation concerning the same, as I think we should have scripture for the things that we do in a church-capacity; its ministers being responsible for the way and manner in which our churches are conducted.

Query 6. It is a question of doubt with me, whether we can do any thing, that can more rightfully be called the Lord's supper, than that which is recorded John 6: 53. where Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Query 7. In partaking of the *sacrament* (?) do we not emblematically partake of a supper of the Lord?

A few words more. The supper which we partake of by some is called the Lord's supper, by others a feast of charity. Why not a union of sentiment? Why not all speak the same thing?—

A MEMBER.

REMARKS.

We are at a loss too, like the querist, not knowing how to reconcile these queries with the signature *"A member."* — Is it possible, that "A member" could be so ignorant as not to know why Brethren eat the Lord's supper?— Is it really "Information wanted"?— Could he not get that information nearer at home?— Such and many other questions occurred to us, when the above article came to hand.

But we will in charity assume, that the inquiry was made by the "Member" in sincerity and in the fear of God;— not for himself, but for others, that are yet without the pale of the church, and are yet speaking the language of Canaan imperfectly. The reason why we think so, is the occurrence of the word *"sacrament"* not only in the first, but again in the seventh query.

That this word *"sacrament"* did not originate with the people of God, is evident from the fact, that it does not occur once in the whole New-Testament, nor even within the lids of the Bible, unless it has been smuggled into it by commentators or otherwise. The holy men of God, who spake by inspiration, never, to our knowledge, used that word, which originated in New-Babylon, the city built on seven hills, and here also was invented or rather misapplied the word sacrament to the same number of Seven. A remarkable coincidence!

Brethren, we beseech all of you to beware of that language, which can do no good, and will bring *confusion* wherever it is used. While we all use *scripture-language* in sincerity, in the most simple and obvious sense, there is no danger of misunderstanding each other. But whenever we have recourse to the language of Babylon, there is danger, great danger.

After these preliminary remarks we will now try to answer the proposed queries one by one, yet with the utmost brevity.

Ad 1. We freely admit, that in the Old Testament it was strictly prescribed to the Israelites, in what their passover should consist. But we could never find yet in the New Testament any prescription, of what the Lord's supper is to be composed. Hence where there is no law, there is no transgression. If it should be said, that the last supper of our Lord consisted of lamb's meat and unleavened bread, and that we should follow his example, we would ask for the proof, that Christ's supper was according to the order of the Jewish passover, and answer in regard to his example, that if we learn of him meekness and lowliness in heart, we will be satisfied with whatever is set before us on the Lord's table.

Ad 2. Christ is our passover, & the unleavened bread the Christian is to eat, you find described 1 Cor. 5 : 6—8. As before said, neither Christ nor his apostles prescribed of what the Lord's supper should consist. An evening-meal to satisfy nature is called a supper, whether it consists of a feast with a variety of viands and dishes, or of the humble fare of dry bread and water. If we are hungry, we are satisfied with the latter, and if we are full already, we will grumble over the best of the good things set before us. A supper in Palestine may be quite a different thing from a supper in America, yet both are rightfully called supper, when partaken of at the right time.

Ad 3. We have no right to change any of God's institutions. But where has God instituted in the New Testament lamb's meat and unleavened bread?

Ad 4. We have no right to abolish or set aside, what God has instituted. Christ wisely instituted a supper without saying what was to be taken for it. There are countries, for instance *Greenland*, in which lambs or sheep cannot exist, and consequently lamb's meat could not be had; so when our Western country was yet a vast wilderness, full of wolves and other rapacious animals, and only a few had ventured to settle in it, for a number of years they had to do without sheep;—Should our brethren then have also done without celebrating the Lord's supper?

Ad 5. Why should we not have a right to partake of a supper prepared as the custom is in our church, when our Lord has left us at liberty to take for it what we choose?—Why should we not "stand fast in the liberty, wherewith Christ hath made us free, and beware of being entangled again with the yoke of bondage?"—Why not call it the Lord's supper, when we observe it in obedience to the Lord, in imitation of his last supper, and in anticipation of that great supper, which the Lord himself will provide for his children in the evening of this world?

Ad 6. Speaking of "doubt" we wish you to remember, what the Saviour says, "Neither be ye of doubtful mind;" Luke 12: 29. and Paul, "Him that is weak in the faith receive ye, *not to doubtful disputations;*" Rom. 14: 1 and James, speaking of such as fall into divers temptations, "But let him ask in faith, nothing wavering (doubting). For he that wavereth is like a wave of the sea driven with the wind and tossed &c. James 1: 6.—What the Saviour means by his flesh and blood, John 6: 53. he explains himself, (verse 61.) where he says, "It is the Spirit that quickeneth; *the flesh profiteth nothing:* (now take notice) THE WORDS that I speak unto you, they are spirit, and they are life." There is not the least hint at the Lord's supper in this passage.

Ad 7. If you really think so; if you want a sacrament, and want to call a bit of bread and sip of wine a supper, why, then you can find many, very many sects, with whom you can agree better, than with those who have laid aside all their own notions, and all the commandments of men, and wish to follow the Lamb only whithersoever he goeth. Those that call a few drops or a handful of water a baptism, and as before said a bit of bread, or what scarcely can be called bread, a wafer, a supper will receive you with open arms. But oh dear brother pause, before you suffer yourself to be embraced!

A few words more on your unnumbered questions.

You find fault with us, because some call the supper we partake of, the Lord's supper, and others call it a feast of charity, and sharply ask, Why not a union of sentiment? Why not all speak the same thing?—To this we reply with sorrow, but in love: May God forgive you, for you certainly know not what you do! We hope so, at least: for if you did know, we would have cause to fear, that you had committed the unpardonable sin. You are astonished and wonder, how this can be? Well, dear brother, in love we will try to tell you, and hope you will reflect seriously upon it, and receive our humble admonition in love also.

The same fault, you find with us, you may find with the holy men of God, who wrote the New Testament, and even with the Holy Ghost, who inspired them. For these inspired penmen have frequently given different names to the

same persons and things. Recollect only under how many different names our Saviour is presented to us. He is called *Jesus* and *Emanuel*, before he was born; and immediately after his birth he was called by the angels *Christ*, the *Lord*. When he had entered upon his prophetical office, he called himself frequently *Son of man*, and his disciples called him *Rabbi*, *Master*. John the Baptist called him the *Lamb of God*, &c. &c. Will you dare to say, Why not a union of sentiment? Why not all speak the same thing?

Again think of that initiatory rite which we must all observe in order to take hold of the promises of the Gospel; it is called baptism, purification, a washing of water by the word, a washing (in the german '*bath*') of regeneration &c. Different names meaning the same thing. And so it is with the matter in question. It is called a supper, the Lord's supper by John and Paul, and feast of charity or lovefeast by Jude, yet the same thing is meant and understood by all the children of light, whatever confusion of ideas there may be among the blindfolded inhabitants of Babylon the great.

For the Visiter.

MANY COMMUNICATIONS.

I hope this may have a little place in its columns. When we look over the columns of the Visiter, we see that many important subjects have been noticed, which we hope will prove beneficial to the church.— I will also notice one subject that I have not seen, though it may have been intended. The subject of conforming to the world; that would include various things, but I would briefly confine my remarks more particular to the uniform in the apparel or dress or following the new fashions in the dress of members with their innocent children. I may be opposed, when I advance my ideas or give my views on the subject, but I hope not by members, as I sincerely wish only to cultivate unity among us, and will endeavor to base my remarks on a good foundation.

We pass on to the dress. I view the following of the new fashions of dress as one of the great evils of the world. Why so? says one. In answer let us view the matter for a moment. Where did those various fashions ever originate from? Let us trace back. Did they spring up amongst our beloved old brethren and sisters, who are gone to eternity? O no. Did the Friends (Quakers) get them up? Methinks not, for they are opposed to the new fashionable dressing yet. Did they arise amongst the United Brethren, Newlights, or Methodists? I doubt it very much; for I remember of seeing some of their old members in a modest plain dress. Neither do I believe that the Baptists got them up, for I know one now, that is modest in dressing, and even admits that feetwashing should be observed; (but that's not the subject).

We pass on; then we do not believe, that the many unnecessary changes in the apparel wherever heretofore or now are got up by true Christian people.— Then it is an evil of the world, sprung up from an evil source, and undoubtedly the enemy of souls is the instigator of it, and it is a great evil, as we will prove by more testimony hereafter.

But let us here take a view and see where it has run to? Why into every church and amongst every order of people, who profess to be Christians. Indeed some churches are deck'd with the evil, and I am sorry to say

that it has taken deep a root in our own church, and is branching out more and more. It appears it has affected some of the heads in some districts. I say alas, alas,—when the head is once affected, the evil can soon run over the body.

Yes, dear reader, the fashionable dressing is both a moral and a spiritual evil as we will clearly show. We have it from the press, that physicians have declared, that health hath become impaired by fashionable dressing, tight lacing &c., and consequently death.—Then we discover again that it is an evil, when it destroys the physical part of mankind.

But this is not all the evil it has effected. Thousands of dollars are vainly spent to satisfy the minds and desires of the hearts of the people, who are influenced with that evil. Magazines of drawings, paintings and printings, are executed by the press, and sent from East to West for the gratification of the people, who take an active part in the evil.

Young men and women vainly spend their earnings, yea their legacies—and when that is all spent, they will buy on credit, and when pay-day comes, they have no means to make satisfaction. Many will leave that part of the country and never pay for some of their fancies.

Sometimes little children suffer for the want of bread, when parents spent their money for costly array or superfluous fineries. Methinks, this will do to show that superfluous dressing evidently is a moral evil. Now if we show by scripture that it also is a spiritual evil, then I hope we will all agree that it is a great evil indeed, and we, who profess to be the followers of the lowly Lamb of God should take no part therein. We know the apostle says, Prove all things, hold fast that which is good, abstain from all appearance of evil;—and this is one that we can so easily abstain from. We all believe that what the Scripture forbids we should abstain from.

We will now notice, what the Scripture says about the dress: we will first notice from Genesis 38th chap. where the woman deceived the man by the strange or unbecoming dress, a dress that only belonged to evil women.

We next notice from the third chap. of Jonah; true we do not read what Jonah preached, but from the circumstance we infer that the Ninevites had got out of order in dressing, no doubt superfluous and splendid; we learn the king laid his robe off, and they all covered with sackcloth and repented.

We learn from Zephaniah 1st chap. that the Lord would punish all such as are clothed with strange apparel.

We will now notice what the apostle Paul says on the subject; 1 Tim. 2: 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array.

The apostle Peter says 1 Pet. 3: 3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. (Read the 4th 5th & 6th verses of the last quoted.)

James the servant of God, teaches, not to have respect to a person that weareth gay clothing, James 2: 3. The apostle Paul moreover admonishes to be of the same mind and to mind not high things, but condescend to men of low estate &c. Rom. 12: 16.

I hope this will suffice for testimony. Now, loving members, I would only

say, if we wish to dwell together in love and unity, let us forsake the evil practice of superfluous dressing, both of ourselves and our innocent children. For so long as they (our children) are not capable of discerning good from evil, we believe they belong to the sanctified family; then it is evidently wrong to put superfluous dressing on our children. Now one may say, you say much about superfluous dressing, are not many other things in practice that are also superfluous? Very true, and we will notice a few, such as superfluous buildings, superfluous furniture, superfluous carriages, superfluous harness & trimmings on our horses, &c. &c. these are also vain things that we should abstain from.

May the blessing of the benevolent Father rest upon us every one.

D. M.

OUR CHARITY-FUND.

To this have contributed, as follows:

H. H. of Union Deposit, Pa.	" 50
Half produce of vol. 3.	" 25
J. S. & C. S. of Hagerstown, O.	" 75
S. H. of Mountpleasant, Pa,	" 50
S. I. of Fairviewvillage, —	" 50
A. R. of Norristown, Pa.	" 50
J. C. M. " —	" 50
Half produce of vol. 3.	" 75
E & H B of Belsana, Pa.	1,00
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P H of Smithville, O.	1,50
J R E " "	1,00
W M of Castine, O.	" 50
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A G of New-Coventry, Pa.	" 50
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J W of Camden, Inda.	1,50
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" " vol. 3.	" 25
The church near Brandonville, Va.	5,00
J R of Bernville, Pa.	1,00
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" " vol. 3	" 25
A S of Shirleysburg, Pa.	1,00
S M of Berlin, Pa.	" 75
J G of Mahoning co. Pa.	" 50
M L of Lena, Ills	1,00

NB. If there is any mistake made by us in noting altogether as a free gift, where also volume 3 was expected in return, please notify us, and we will make all right. May the Lord bless the cheerful givers. 2 Cor. 9 : 7.

SIMPLE FACTS

Concerning the Brethren in Germany.

The letter of brother *Frederic Herring* from Germany, but at the time residing in Wisconsin, which we published in last November-No., has excited considerable interest and sympathy among our brethren here in this country. An evidence of this is not only the above list of donations sent in already in response to our proposition made in the same No., but also a number of letters expressing a willingness to do their part, whenever the case is clearly made out.

But on the other hand we cannot deny the fact, that in a number of letters we lately received there are some misgivings expressed, some doubts and fears, that our charity might be misapplied, that things would not turn out, as we expected. We will make a few extracts.

Says one, whose liberal heart and hand is never closed against the claims of charity, "I send one dollar for thee

to distribute according to thy judgment to the persecuted brethren in Germany. *Some of our brethren are afraid of being imposed on, as we have been heretofore by imposters.*"

Says another, who is warmly and actively engaged in procuring help for the suffering, — "Enclosed you will find five Dollars which are to be applied for the bringing into America the Brethren in Europe upon the condition that you (meaning ourself) guarantee the justice of their claim. *The brethren here seem to think, that there is a possibility of fraud on the part of the one, who says, he has been delegated to this country for the purpose he mentions in November-No. of the Visiter.* In consequence of this they were backward in contributing as they would otherwise have done. I agreed to be responsible for the money in case there is a fraud in the matter, and after a full satisfaction is given on this point, there will be more sent from this church, and I expect you to account for these five Dollars &c."

If our brethren in Germany had an idea of the many impositions practised almost daily upon our kind-hearted brethren in this country, they would not be offended at expressions, such as occur in the above extracts.— They will recollect, that they are yet strangers to us, and we to them. Had that letter of brother Herring been written in Germany, and signed by all the members, and their signatures certified by some authority recognised in this country, the case would be somewhat different.

Hence even br. Herring will have to bear such personal reflections as the last extract contains, until better known. They will not hurt him, if he is conscious of the purity of his motives, and the integrity of his aim. They were not intended for him in that case, and if God and truth and righteousness are on his side, he will come out of this trial as gold tried by fire,—brighter & more precious than before.

But, beloved brethren, while we perfectly agree with you that it is necessary and our duty to be cautious, when applications are made to us as individuals or as a church for charity, let us never forget that caution can be carried to such an extent, that it ceases to be a virtue, and that by giving too much way to suspicion we may commit sin.— *Charity thinketh no evil.*

Upon this principle we have tried to act, yet with all due caution. After we had received the first letter from br. HERRING, and after the first surprise had subsided, we weighed carefully its contents, and answered it, expressing our being satisfied, that it bore the seal of truth on its face. Yet we did not trust our opinion, and therefore sent in the same mail an enquiry to our brethren in Illinois, whom brother Herring said he had visited. Two of our bishops answered this enquiry, and we received their answer before the November-No. was issued. By this their answer and testimony two facts mentioned in the letter of br H. were established, viz.,

First, that br. H. had actually been at the lovefeast in Illinois, and communed with the brethren there.

Secondly, that there was actually a church in Germany, of which br H. was named in an official document as the preacher, and which document those brethren had seen.

From the concluding remark of our dear brethren in Illinois another fact is substantiated, which was merely hinted at in br. H's letter, yet easy to

be understood, namely 'as though he would look for a great deal of help.'— In short, so far we could detect no wilful misrepresentation, no design of imposition, but a simple statement of facts and circumstances, and an honest, straight-forward course pursued by br Herring.

While this brother was with us, he verified the fact mentioned in his letter, *that he is no money-gatherer.* He does not try to collect money for the purpose of what he calls his mission to this country; he does not wish to have any thing to do with the funds that may be raised to assist his brethren in their emigration to this country; he will be satisfied with having presented the case to God and to us, and wait patiently for the result.

Another fact is that br. H. does not shun, but rather desires investigation. He would have us enter into correspondence with his brethren, which we shall do as soon as they will write to us.— Moreover he expressed his ardent wish that some of our Elders would pay his brethren in Germany a visit, to instruct them in the way of God more perfectly, to set in order the things that are wanting, and to examine into their case more fully.

This latter course would indeed be the most proper, the most efficient, and the most scriptural, if the distance was not so great. It would be in unison with apostolic practice, as we read Acts 8: 14. *"Now when the apostles which were at Jerusalem heard, that Samaria had received the word of God, they sent unto them Peter and John."* — —If we had the authority to send, we have also a PETER and JOHN in our mind's eye, who by a personal visit might do more good, and ascertain the case of our german brethren more fully in one month, than we could otherwise in a year.

But let these facts suffice for the present at least to show that thus far no fraud or imposition need be feared. More in our next.

LETTER FROM OREGON.

September the 23, 1855.

Dear brother in the Lord. We take this present opportunity to inform you, that we are all enjoying reasonable health at this time,— and hope when these lines come to you, they will find you enjoying the same blessing and in peace and true fellowship with all the children of God.

Dear brother. We received your letter from the yearly meeting, and were much pleased with the kind admonitions and instructions contained in the same. We have taken your counsel, and proceeded according to the instructions in the same. We held a council meeting and empowered br. DANIEL LEEDY to baptize, solemnize marriages, and break the bread of communion, if no elder teacher is present. We would just say, there have been six persons baptized into the faith in our far-away country— Oregon.

BENJAMIN HARDMAN,
the oldest deacon.

* * *

PREPARATION FOR DEATH.

When you lie down at night, compose your spirit as if you were not to awake till the heavens be no more.— And when you awake in the morning, consider that new day as your last, and live accordingly.— Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such, you know not.

Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you to another world. When the corn is forsaking the ground, it is ready for the sickle, when the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly weaned from the world he is prepared for death, and it will be the more easily for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is before us there.

D. P. S.

Communicated for the Visiter.

ORIGINAL SONG.

Our Saviour was baptized
In Jordan's stream and flood,
A precept and a pattern laid
How we should serve the Lord.

2.

Let all believers come,
Into the stream descend,
According to our Saviour's form,
And to his own command.

3.

When Philip preached the word,
The eunuch did believe
With all his heart in Jesus Christ;
Baptism he receiv'd.

4.

The water of some stream
It was, in which they went;
Therein performed that sacred rite,
The Spirit gave comment.

5.

John preached and baptized
At Enon near Salem,
Because there was much water there,
To plunge them in a stream.

6.

Repent and be baptiz'd,
All you who do believe,
That Jesus is the Lord and Christ;
His spirit you receive.

7.

Arise, and be baptized,
And wash away your sins;
And call upon the name of God,
In Christ our Lord and Prince.

8.

The water of the flood,
By which eight souls were sav'd,
Prefigur'd once how baptism would
Become a means of grace.

9.

In it we die to sin,
And are to live to God;
This is the ark to enter in
To escape from the flood.

J. K.

THE AGED CHRISTIAN.

It is a rare and precious privilege to sit down and listen to the language of a christian pilgrim, who has walked with Christ many years, struggling through trials and temptations, sometimes almost despairing, sometimes rejoicing in hope, always trembling lest he should not be among the number, who endure to the end, but at length brought safely forward to the threshold of the heavenly kingdom. With what calm deep-toned gratitude does he survey the past. It stretches away dim and distant to the retrospective view, but it is far from being a trackless waste.

L. T.

CORRESPONDENCE.

We have gratefully to acknowledge the receipt of a good many subscriptions for the present volume; some in the time we looked for them, and some since. A goodly number of NEW subscribers encouraged us to enlarge the Visiter to 32 pages; but in making out

our new list, it appears that we have not heard from a majority of our old subscribers.

To give them still more time, we have delayed the issue of this No. and are still in hopes, that our old friends will mostly renew their subscriptions, and have accordingly made the edition of this first No. sufficiently large, to supply old and new subscribers all, and shall send them out to all, and if any should not be wanted, we request to send them back immediately, otherwise they will be considered as subscribers for the whole volume.

Partly on this account, and partly on account of the Editor's suffering with weakness, and soreness of his eyes, which can scarcely bear day-light, and much less candle-light, probably the two next No's (February & March) will appear together sometime in March, and by that time we hope to have heard from all our friends, and be encouraged to go on with 32 pages monthly, which addition causes us a large additional labor and expense.

OBITUARY.

Fallen asleep in Jesus on the 5th of November last a beloved sister and mother in Israel, ELIZABETH WISINGER, of Manor church, INDIANA co. Pa. at the advanced age of 63 years and 2 months. Funeral-discourse was delivered from 1 Cor. 15: 21—23. by brother SAMUEL LEEDY.

DEPARTED this life in CRAWFORD co. O. on the 11th of November last our beloved sister in the Lord, mother SUSANNAH MENTZER, widow of GEORGE MENTZER, who died 17 years ago, at the advanced age (of the sister) of 80 years, 5 months and 25 days. Funeral-sermon by br. JOHN BRILLHART from 2 Tim. 4: 7. 8.

DEPARTED this life in HAMPSHIRE co. Va. on the 15th of November last our beloved brother JACOB BISER, an ordained elder in the Beaver-run church, aged 57 years and 1 day. His funeral-sermon was preached by elder GEORGE SHAFER and JOHN BRINDLE from Psalm 119: 59. 60. He had been a faithful minister for upwards of 20 years, and has, we trust, gone to his reward

DIED in STARK co. O. on the 3d of December last JACOB P. WISE, infant son of ELIAS T. and CATHARINE P. WISE, aged 10 months and 24 days.

Farewell, farewell, my parents dear,
I am not dead, but sleeping here,
Prepare for death, for die you must,
And with your JACOB sleep in dust.

Dear parents do not mourn my loss,
Take hold upon the Saviour's cross;
He took your child in early bloom,
To bring it safe to blissful home.

My soul is happy far above,
Where angels sing the sweetest love,
Where I shall wait to see you come,
When you sink to the silent tomb.

DIED in HUNTINGDON co. Indiana, on the 9th of December 1855 brother DAVID SHOEMAKER, an ordained elder, formerly of COLUMBIANA co. O. aged 66 years, 3 months, and 24 days. At his funeral br. DAVID ULRICH and JACOB METZGER preached from 1 Thess. 4: 13—18. He left behind beside the widowed sister 3 sons and 5 daughters, to mourn their loss of an affectionate husband and father; also 7 grand children. With them the church will mourn the loss of a faithful minister and overseer; but we trust their loss will be his great gain. Three children died before him, when young, and other 3 of those 8 living, made the good confession of Jesus, whom he preached, and are members in the church. May we not hope and pray, that ALL his children will try to follow him, as he followed Christ.

DIED in our own church-district, MAHONING co. O. on the 19th of last month brother JACOB SUMMER, for more than 30 years a member, and some 12 years a helper and deacon of the church, aged 57 years, 10 months and 16 days, and leaving behind a disconsolate widow, 3 sons and 2 daughters, and 7 grand children, beside a large number of friends and relatives. Our church has sustained thus within one short year the loss of a wellbeloved minister and of a not less beloved deacon, but

Heart be still;
In the darkness of thy woe
Bow thee silently and low;
Come to thee whate'er God will,
Be thou still!"

GOOD NEWS

FOR THE AFFLICTED CONSUMPTIVE.

MEDICATED INHALATION

A SURE REMEDY FOR

Asthma, Asthma, Bronchitis, Laryngitis, and all diseases of the Throat and Lungs.

BREATHING medicine directly into the Lungs is certainly the only rational mode of treating consumption, and it seems strange why such treatment has not been adopted long ago. When there is life, there is now assured hope of the most seemingly hopeless cases, as throughout all the stages of this insidious disease the wonderful and beneficent effects of this treatment are soon apparent. In cases of Bronchitis, Asthma, &c. inhalation has proven eminently successful and guarantees speedy and certain relief. The inhaling method is safe and speedy, and consists in the administration of medicines in such a manner that they are conveyed into the Lungs in the form of vapor, from an inhaling instrument, *and thus produce their curative effects at the seat of the disease.* The inhalations are prepared from the original formulas used in the Brompton Hospital of London, as the following testifies:

This certifies that DR. S. D. HARDMAN, has procured of the undersigned, Agent of the Brompton Hospital of London, the theory and practice of the new treatment of Pulmonary Affections, and has been duly instructed in the medicines used and their mode of preparation and administration.

S. S. CHASE, M. D. General Agt.
Per W. S. WORTMAN, M. D.

Opinions of Physicians.

NEW-YORK. 1855.

We, the undersigned practitioners of medicine, cheerfully and heartily recommend *Medicated Inhalation* in diseases of the Lungs and Throat, as the best and most effectual ever introduced into medical practice. In such diseases, the application of medical vapors, inhaled directly into the Lungs, may be justly considered a great boon to suffering humanity, rendering consumption a curable disease.

Ralph Stone, M. D. *W. B. Austin*, M. D. *J. A. Mott*, M. D. *Orville Upson*, M. D. *Cyrus Kingsly*, M. D. *Gavin Wetmore*, M. D.

The office of Medicated Inhalation is now permanently located in SALEM, Columbiana co. Ohio. Those afflicted with Lung diseases are invited to call and we will explain to them in full, free of charge, the principles of treatment, which the most feeble invalid can use without an unpleasant symptom. Such as are unable to visit us, can be visited in any section of the country and treated by Inhalation. Letters of inquiry will be promptly answered. Address

DRS. LEE & HARDMAN,
Physicians for Diseases of the Lungs,
SALEM, Columbiana co. Ohio.

LETTERS RECEIVED

with Remittances

From P. J. Brown 5. J A Bowman 8. S Bowman 1. A Grubb 3. S Meyers for Vis. and HB. 16. H Broadwater 1. S D Gonghnour Vis. & HB. 10. J Roberts 1. D Dimond 5. D Copperhwaite 1. D Hart 1. J Beeghly 2,37. C Bowman 5. J W Blanch 3. J Bucher 1,25. S Horner 1. D Holsinger 5. J B Nicola 1. J A Buechle 5. P Long 8. A Rittenhouse 3. S. Brallier 3. S H Cassel 1. D B Klein 2,50. D I Knepper 7. J Zug 15. P J Brown charity 5. J Mack 5. A Rittenhouse 2. S S Hummer 1. C I Beam 6. A Lichliter 7,50. D Thomas 5. M Meyer Vis. and HB. 7,50. C A Flanaghan 1. I Price 3. B F Moomaw 17. Ellen Reni 1. S Meyer 2. J H Raffensperger 3. A Spangle 3. A Brown 5. A Holsinger 20. J K Smith 1. S Y Souder 1,50 S Arnold 3,18. P Hollowbush 4. J F Rohrer 10. J Hollinger 1. D M Holsinger 20. A H Snowberger 1. J Farney 2,50. D Dimond 7. A H Cassel 15,25. J. Gippel 1,25. C Gnegy 18. A Brown 5. Geo. Reitz 2. A Emmert 3. E. Konigmacher 1.

No. of Letters received during the year 1855 ——— 1201.

* * *

MARKET PRICES OF PRODUCE at the end of last month in CINCINNATI & NEWYORK.

Flour p Barrel		7,50	10.50
Wheat p bushel		1.50	2.10
Corn	"	40	90
Barley	"	1.30	1,25
Oats	"	29	45
Rye	"	70	1.30
Pork p £100		5,60	9,50.

6-2+3 E.G.

THE

MONTHLY GOSPEL-VISITER,

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February & March

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BACK-VOLUMES

OF THE GOSPEL-VISITER.

We have a few yet of Vol. 1 2 and 4 and 5. and of Vol. 3 yet a good supply on hand. Vol 3 and 4 we shall continue to send at cost for 50 cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1 2 & 5, we can not afford for less than 75 cents a volume, or the five volumes together for $3,00 Those wishing for complete sets of the Visiter, will do well to apply soon.

Direct orders to

HENRY KURTZ.

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German and English bound together and English single, we will try to have a constant regular supply. The price is, for common binding, Six dollars a dozen of the double, and Three dollars a dozen of the single English. Small packages can now safely be sent by railroad almost in every direction, and at a small expense. Orders should always be accompanied by the pay, except where a regular accepted agency exists, Sending by Railroad Express we have found rather the most expensive. Direct orders the same as above.

OF THE MINUTES OF

OUR YEARLY-MEETINGS, so far as they were printed, we have a few yet as far back as 1842. of which we will send a dozen for one dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter.
POLAND, O.

* * *

THE GERMAN VISITER.

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German We offer now both together by the dozen at 1,25 and when 50 club together at 1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (englis[illegible] and german) for the whole year, or if twelve club together and send 9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. February 1856. NO. 2.

For the Gospel-Visiter.

THE BEAUTY OF RELIGION.

Is *Religion beautiful?* — Always! In the child, the maiden, the wife, the mother. Religion, shines a holy benignant beauty of its own, which nothing of earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth, they are like pitfalls, dark in the brightest sky,—unless the divine light, unless religion throws her soft arms around them, to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful: in health or sickness, in wealth or poverty. We never enter the sick-chamber of the good, but soft music seems to float on the air, and the burden of their song is, Lo! peace is here.—

Could we look into the thousands of families to-day, where discontent sits fighting sullenly with life, we would find the chief cause of unhappiness—*want of Religion.*

And in felons-cells, in places of crime, misery, destitution and ignorance, we should behold in all its most horrible forms the fruit of *irreligion.*

O Religion! benignant majesty,—high on thy throne thou sittest, glorious and exalted. Not above the clouds, for earth-clouds never come between thee and the truly pious soul. Not beneath the clouds, for above thee is heaven opening through a broad vista of exceeding beauty. Its gates in the splendor of jasper and precious stones, white with a dewy light that neither flashes nor blazes, but steadily proceedeth from the throne of God. Its towers exceed in refulgent glory ten times the brightness of the sun, yet soft undazzling to the eye.

And there Religion points. Art thou weary? Rest up there—forever. Art thou sorrowing? Eternal joy. Art thou weighed down with unmerited ignominy? Kings & priests in that holy home. Art thou poor? The very streets before thy mansion shall be gold. Art thou friendly? The angels shall be thy companions, and God thy Friend and Father. *Is Religion beautiful?* We answer, all is desolation and deformity where it is not. —

The above portrait of the beauty of religion we copied from a paper believing it worthy a place in the Visiter. To it we will add a few thoughts of our own and give them for what they are worth.

What is 'pure and undefiled religion before God?' Let James answer, "To visit the fatherless and widow in their affliction, and keep yourself unspotted from the world." While penning the above we had intended to add but a few thoughts, but after quoting James upon the subject, thoughts began to multiply so fast that we may now take a more comprehensive view of the subject than we anticipated, hoping the readers of the Visiter will bear with us.

It is now sometime since you heard from us, and some may think we feel no more that interest in the Visiter we did in time past; if so, you are under

a mistake, our wish and prayer is, that it may be productive of much good, and feel a willingness occasionally to contribute something to its columns, hoping it may not be altogether void of interest to its readers:—but to return to the subject under consideration.

What is Religion? The word 'Religion' in its comprehensive view, embraces every form of worship upon the earth; Heathen, Mahometan, Jewish, and Christian worship.

1st the heathen religion consists in the worship of a plurality of gods or idols, the workmanship of their own hands, together with the sun, moon & the hosts of heaven, according to prescribed rules or traditions handed down by their forefathers.

2d, the Mahometan consists in the worship of God, instituted by the false prophet Mahomet, according to the Koran or Alkoran, called the Mohametan Religion.

3d, the Jewish religion consists, or consisted, in the worship of the God of heaven or a life devoted to the worship of God according to the law as revealed to them from heaven.

4th, the Christian religion consists in a life sincerely devoted to the worship of the only living and true God, according to his revealed will, the Gospel.

And every religion or mode of worship, whether Heathen, Mahometan, Jewish or Christian, which is not performed according to God's holy law, is false, counterfeit, idolatrous and superfluous, and will avail its devotees nothing in the world to come.

By a reference to the Bible, men can learn, how jealous God is of his worship, and that the least deviation brought upon the Jews the displeasure of God, and the least introduction foreign to the divine economy, was pronounced idolatry; for rebellion was as the sin of witchcraft, and stubbornness, as iniquity & idolatry.

In looking at this subject in the light of the Bible, what are we to think or make of the present state of the christian religion? Can we pronounce it any thing else but bold presumption, and iniquity, and idolatry of the deepest dye? We court investigation, and for the benefit of those who may feel a disposition to investigate the truth, the Gospel—upon this subject, we will simply state, what constitutes the true worship of God according to the Gospel, and if our views are correct, every other form of worship, let it be ever so plausible or popular, it stands condemned by the word of God as superfluous, idolatrous &c.

"To the law and to the testimony." God is a spirit and they that worship him must worship him in spirit and truth." This worship of God in spirit and truth or the religion of the Gospel, consists in an external and internal worship, and all the difference of the true worship of God under the law and the Gospel is a change of externals; the internal being the same, and is chiefly comprehended in the moral law the ten commandments written with the finger of God upon two tables of stone.

The lawyer being asked, which is the greatest commandment? answered: Thou shalt love the Lord thy God with all thy heart, mind and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets.

The apostle says, Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. This love to God and love to man forms the internal worship, or the very essence of the

new law, the law of Christ. But the external which was and is intended to represent spiritual things or things to come, was changed of necessity; for the priesthood being changed, there was a necessity of a change of law. The external worship of God under the old Covenant, consisted in the rite of circumcision and those various sacrifices and oblations of the ceremonial law. These things having their fulfillment in the birth, life, suffering, death, resurrection and ascension of Christ, as a matter of course were no longer necessary, although indispensably necessary in its time—was now to be done away, for he taketh away the first that he may establish the second.

The law of Christ, which is firm & as unchangeable as God himself, and will continue until it has accomplished that for which it is sent, and this will prove to every man either a savor of life unto life, or a savor of death unto death.

God's worship, as we have said above, under the New Covenant, consists also in an external and internal worship.—The external consists in prayer, the rite of baptism, feet-washing, the Lord's supper, the holy kiss, the communion, the anointing the sick with oil in the name of the Lord, the internal, in justice, mercy, and the love of God.

These things constitute the body and soul (if we may so speak) of the religion of the Gospel, and it is only by a sincere devotion to God and an unreserved obedience to what he enjoins, that the Gospel becomes a savor of life unto us; "for man lives not by bread alone, but by every word that proceedeth out of the mouth of God."

"*Getting Religion*," has become a very popular phrase in this age, a great many it is said are getting religion, and when we behold the fruit of it, it corresponds with their ideas of 'Getting'—such a mistake in the commencement must necessarily end in confusion. But we have no pleasure in dwelling upon this, suffice it to say, let men judge by the fruits.

When men professing the religion of Jesus manifest a proud and haughty spirit, exalting themselves against the knowledge of God, calling part of the Gospel nonessential, and in lieu of the commandments of God, bring into their worship human tradition breathing a revengeful spirit, even in the time of their religious devotions are ready to lay violent hands on their opposers &c. Surely, it seems to us, that every sane and sober man ought to be able to discern between him that serveth God and him that serveth him not.

To the irreligious we would say, do become religious, by fearing God, reverencing his word, the Gospel, engage in his service by doing what he commands, by repenting of your sins, believing on Jesus, receive his testimony, and you will set to your seal that God is true. You will soon experience the effect of the word of God, and the power of the world to come; by old things passing away and all things becoming new:—and when thus changed or renewed, you will find no difficulty in engaging in the service of the Lord externally as well as internally; you now devote your whole heart and soul to the Lord, by entering into covenant with the Father, Son and Holy Ghost in baptism, and being thus buried with Christ, you rise with him in newness of life, and having received the Spirit of Christ, you are prepared to worship the Father in spirit and truth.

The glorious design of the religion of Jesus is first, to impress the image of God which was effaced by transgres-

sion upon man, and thus improve his moral and social condition where it truly exists, we behold instead of pride—humility; in place of irreverence—reverence to God and his word; in place of envy—love; in place of revenge—forgiveness; in place of covetousness—liberality; in place of selfishness—a devotion to the good of others, spiritually and temporally.

In short, it makes man such a creature as God designs him to be. It is not till man is enabled by religion, that he fills the design of his creation. It is then and not till then, that he can enjoy God, hold sweet converse with him, and glorify him in his soul and body, which is his reasonable service.

And lastly it prepares him for the society of angels and the spirits of just men made perfect, and with them sing the loud Hallelujah to God and the Lamb throughout the endless ages of eternity.

THEOKLITUS.

(We heartily welcome our dear brother T. to our columns again, after having observed such a long silence, and are glad to learn that he still feels an interest in the prosperity of the Visiter, and is willing to be an occasional contributor to its columns.)

For the Gospel-Visiter.

A CONVERSATION

BETWEEN A BROTHER, AND A METHODIST PRAYING MAN.

(As nearly verbatim as I can remember.) The brother being seated in the Post-office awaiting the arrival of the mail. The Methodist man comes in on the same errand, and being seated, commenced with the brother as follows.

Question asked by the M. man. What cleansed Naaman the Syrian of his leprosy when he went and dipped himself in Jordan seven times?

Ans. by the Br. Obedience to the word of God, delivered to him by the prophet.

M. man. No, it was through faith.

Br. Faith was not involved in this case. For it does not appear from the scripture, that the man of God required faith on the part of Naaman but simple obedience to his word, delivered to him by his messenger, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." 2 Kings 5, 10. From this testimony it is evident the cure was promised upon obedience alone, faith not hinted at.

M. It seems reasonable to be so, for while Naaman refused to go, he remained leprous, and was not cleansed until he had dipped himself seven times.

B. Just so, for the word of the prophet, "Wash thyself seven times in Jordan, and then thou shalt be clean." We have no right to believe that any part of the cleansing took place at the first; second, or even the sixth dipping, for the word of the prophet is, wash thyself seven times in Jordan, and "thou shalt be clean." The whole word of God must be obeyed by man, to obtain God's blessing. I might propose similar questions to you. What restored the blind man to sight after the Saviour had spat on the ground, & made clay of the spittle, and anointed the eyes of the blind man, and said, Go to the pool of Siloam and wash, and he came seeing. Was it the clay, the spittle, or the water, or was it the effect of obedience, to the word of the Son of God?

M. I suppose if the man had not went and washed, he would not have received his sight.

B. I guess not. Another question I might ask you. What threw the walls of Jericho down? Truly the apostle Paul says, by faith the walls of Jericho fell down, after they were compassed about seven days. It is certain that God's word must be obeyed in every particular by man, if he will obtain the promise. In the case of the walls of Jericho, God himself had given the directions to Joshua what Israel must do, and then tells them what the effect would be, "The walls shall fall down flat." See Josh. 6. Can we believe that the walls would have fallen, if Israel had not obeyed the word of God in every particular; mere pretended faith would have availed them nothing.

M. No I think not, for it does not appear that there were any indications of the walls going away, until they had done what the Lord had commanded them to do.

B. Yes in every particular, the compassing the city thirteen times in all, the priests blowing with ram's horns the long blast, and at the proper time, the people to make a shout.

M. I suppose not, it is not likely.

B. If they had willfully omitted any part of the directions given them I do not believe the wall of Jericho would have fallen down.

M. I do not believe it myself.

B. For reasons like these, we brethren believe, it is required of Christians, to preach and obey the whole scripture, —to keep all the commandments of the Lord Jesus. I believe there is no real difference in the faith of our brethren, and you Methodists, in regard to the atonement—or the efficacy of the blood of the Son of God through which we have the remission of sins,—or the grace of God by which we are saved. But in the way of receiving the grace of God, and the application of the shed blood of the Redeemer; there we differ with you. We believe we are made partakers of the blessings of God—through faith; by obeying the truth. When we take a man into the water to baptize him, we do it because he believes in the Lord Jesus, and because he believes he obeys the truth—and so has the promise of salvation—tho forgiveness of sins; and the gift of the holy Ghost. For like his divine Master—coming up out of the water the holy Spirit will descend upon him, which will lead him into all truth, and bring to his remembrance all things that are commanded him. Not like you Methodists when you convert (as you say) a sinner at the mourner's bench, and he receives what you call the holy Spirit, that he hollows and shouts and stamps with his feet—and clasps with his hands as if he were a raving maniac. But like his divine master, will be led in the way of his duty and in the newness of life bring forth the peaceable fruits of righteousness and true holiness.

M. Methodists don't all shout, some shout, and some do not.

B. Those who do not shout, are considered by those who do shout, not to have received the blessing.

M. Answers not.

The brother proceeds. When we wash one another's feet at our communion meetings, we do not do as your Methodist preachers say and preach, because our feet are dirty and need washing. We wash our feet at home for that purpose, and have our feet clean as regards dirt. Especially we who belong to the hydropathic school,

who believe it to be good for health, to keep clean of dirt all over.

The *M. man* laughs, and the brother proceeds.

We wash one another's feet, because the Saviour washed his disciples' feet, and said, Ye call me Master and Lord and ye say well for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, Verily, I say unto you, The servant is not greater than his lord, nor he that is sent is greater than he that sent him. If ye know these things, happy are ye if ye do them. John 13, 13—17. Now if we be lost, we will be lost, because we do too much.

M. We cannot possibly do too much.

B. Well if we are wrong in doing it—then are the scriptures wrong. For we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22, 14.

M. Nothing wrong; nothing wrong in it, sir; it's all right, sir, and nothing wrong in it.

B. Then I suppose I continue to practice.

M. There is nothing wrong in it, sir.

— — At this point this plain conversation ended. And this professor of the religion of Jesus went *his* way, continuing disobedient to that, which himself admitted to be all right, and *nothing* wrong. May we not with Peter ask, "What will the end be, of them that obey not the Gospel of God?

A Plain Talker.

For the Gospel Visiter.

MAN IS BORN TO DIE.

"If a man die, shall he live again? All the days of my appointed time, will I wait, till my change come. Job. 14, 14.

It appears Job asked the question, if a man die, shall he live again, as much as to say he shall; for Job well knew that he should live again beyond the shades of death, that when he would fall asleep or be gathered to his fathers, he would wake up in some happier clime than this; he hoped his spirit, when this mortal body had fallen to dust, would return to God who gave it.

But still, his conceptions of immortality were somewhat indistinct, and he had not so full an account of a future world as we have, since immortality was brought to light through the Gospel; but yet in all his sore afflictions he was patient, yes, he was perhaps the most patient man that ever lived, and probably went through the greatest trials and afflictions of any man upon earth, and yet he remained faithful and patient, and put his trust in God, in all his sore afflictions, for he knew that if a man die, yet shall he live again.

Dearest friends, the human family must all die; yea, all, without any exception; those bodies of ours must all return to its kindred dust—must slumber beneath the clods of the valley, and our souls must take their flight into the spirit land to meet their reward, either in bliss and happiness to dwell, with immortal spirits of light, or in everlasting misery, in dark despair; the soul must go to meet its reward, and that reward will be according to our works, according to the deeds done in the body, for whatsoever a man soweth that shall he also reap.

Notwithstanding we must go through many trials, troubles and afflictions in this world, let us wait all the days of our appointed time till our change come. It matters nothing what becomes of this body of ours, when the soul leaves it, whether it dieth a natural death upon a bed of sickness, and is decently buried according to the custom of the times, or whether it is burned to ashes and scattered by the wind, or whether it is sunk in the deep, and become food for fishes, or whether it is torn, mangled and devoured by the beasts of the forest, it will at the appointed time be resurrected to life again.

But the question is, will the bodies of all men be resurrected to a state of happiness? The prophet Daniel shall decide this, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," and also the Saviour saith, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Oh how important is it then that we should live a virtuous life. That we should fear God and keep his commandments, so that we might attain to the resurrection of life.

"Man that is born of a woman is of few days; and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not." Surely then, brethren and sisters, we have no continuing city here, although there are many that are trying to build for themselves everlasting habitations here upon earth as it were, but oh! let us remember how short our time is, how vain, how transitory all our earthly imaginations are, and how soon we must die. Oh then, let us be more earnestly engaged than we have ever yet been in the work which the Lord expects us to do. Let us truly follow the Lamb whithersoever he goeth, and let us pray him that by the power of his dying love he may be pleased to gild our way with the light of his presence through the valley of the shadow of death.

When I take a short view of my youthful days, and those I was well acquainted with in my early and tender years, the question often arises in my mind, where are they all now? Alas! some of them, perhaps the greatest part of them, had to wait but a few years till their change came, some had to wait a few years longer, and some few have to wait yet still perhaps a few years more till their change come.

But the question now is, what are those few doing that still yet wait for their change? Why, some are waiting patiently & quietly all the days of their appointed time, till their change come, still trusting in the Lord their Saviour. Some are standing upon the walls of Zion blowing the Gospel trumpet, and some of them are penning down thrilling articles for the Gospel Visiter, warning the sinner of his sad career, and instructing the children of God in their duties, and admonishing them to be patient and hold out faithful all the days of their appointed time, till their change come, and,

"Some walk in honor's gaudy show,
Some dig for golden ore,
They toil for heirs, they know not who,
And straight are seen no more."

Oh solemn truth! A few years more will roll around and we will be seen no more. The place that knows

us now will soon know us no more forever. The time is short. We have no abiding city here, "Because man goeth to his long home." Then come dear brethren, then come dear sisters, let us be valiant soldiers, obeying the orders of the Captain of our salvation, walking in his commands blameless; and let us learn to become strangers to all, but our God, and what belongs to his truth, and our salvation.

Let us then with earnest care and patience, run the race before us, let us be engaged in our pilgrimage, and proceed therein with speed, for destruction is behind us, and before us an eternal weight of glory. Let us then all the days of our appointed time, with patience wait, till our change come, and oh! that our change might be a happy change. Let us make good use of our short time, to-day is only ours, we know not what to-morrow may bring forth, it is yet future, and we know not whether we will live to see it till our change come. Therefore whatsoever our hand findeth to do, let us do it with all our might.

The changes in the affairs of the world have been great the past few years, and the signs of the times forebode yet still greater changes to come; perhaps the day will soon come, that God will shake the world terribly, and make known to humanity a greater demonstration of his power than ever yet witnessed. The coming of the bridegroom may be nigh. The morning of that august assembly when the sun shall rise no more to set on the sinners' day of probation, when the mighty archangel with the sound of a trumpet shall re-animate all nations, and gather them to the judgment-seat of Christ, may be near at hand; then will the judge say to them on his left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels; but the righteous will pass into heaven with Christ, singing the song of redeeming love. Oh then gracious Lord prepare us for that dreadful day, and enable us to wait patiently, all the days of our appointed time, till our change come.

J. E. S.

AN ADDRESS TO THE READER.

Kind Reader. I have undertaken to write some articles for the Gospel-Visiter, which will contain a number of very interesting topics, which I will treat independently and without fear, as they will be my honest and candid views of the same. But they may in all probability cross your views upon the same; yet I hope you will not be offended at me for giving publicity to my views, as they are open to your criticism, and if done in a brotherly spirit, I will be thankful for the same.

I always try to submit to that which is the actual truth, and when I am in an error, I want to be convinced of the same, and my sole object in presenting these articles before you, is if possble, to draw you closer to the God you love, and to make you reflect more and more upon his goodness to you. And if the Lord should so bless my labor as to make it in any degree useful to you, thank the Lord for the same, as I am but a poor unworthy worm of the dust, and like the flower of the field will soon be gone, and the place that knows me now, will soon know me no more forever. And all that I can say or do now for my own good or for others, belongs to the Lord and to him belongs all the thanks and glory for the same.

I will then say, by the help of the Lord I will endeavor to make all the articles I write, both useful and instructive; and where I fail, impute it to my inability, and examine it well, and believe it not, if it does not accord with the revelation of God and the common sense of man. As my object is to speak the truth so far as I am able, but we are all liable to be mistaken at every turn, and cannot trust ourselves or others—and may God bless you, and make

you of that happy number that shall have part in the first resurrection on whom the second death hath no power.

CREATION.

Beloved Reader. I now am about to take up a subject of vast interest to us all, and a matter, that has given rise to many theories respecting the same. Nor can we wonder that it has, when we come to view the vast and stupendous work, that is here completed by the hand of the infinite Eternal Majesty of high heaven. For there is nothing, that declares his goodness, power and wisdom with more force; than his vast and to us incomprehensible creation. For turn our eyes where we will, we see naught but beauty and wisdom displayed.

When we turn our eye above us, on a clear and cloudless night, what a scene of unparalelled magnificence breaks upon our view! World upon world meet our astonished eye, and shine with the splendor of polished diamonds, and all governed by fixed and unalterable laws, so that they move with majesty through infinite space without a jar or any discord. There we behold the mistress of the night move majestically along her starry course, regularly passing through all of her strange phases, and shedding her mellow light upon the vast planet which we inhabit, and giving her beneficial influences upon that—that need the same.

And when we turn from those things to the greater light, that rules the day, and behold the glory and brightness, with which he is invested, we again are struck with astonishment at the wisdom of the design, that through the attraction of our earth we receive that degree of heat, that is necessary to make all vegetation to flourish, and give life and heat to all animal bodies without which all created things must perish.

Let us then turn to the earth, which we now inhabit, and we there see again things replete with wisdom. Every tree, every blade of grass, declares that they are the works of a superior power and one that was all-powerful, as creation must belong alone to a being of all power, and infinite in its nature. Hence the very work of creation belongs solely to that Being whom the word of the Lord declares to be without beginning or end, and who by his all-powerful word spake a world into existence, that declares, He is all that divine writ says he is.

THEORIES ON CREATION.

It is but natural that mankind should seek to know the origin of the world they inhabit, and of the heavenly bodies with which it seems to be associated.—Accordingly we find philosophic minds in all ages try to solve the mighty problem, and many theories, that are very contradictory one to the other, have at different times arisen. But all the ancient philosophers deemed it impossible to create a thing out of nothing.

The theory of Sanconiathon, a Phœnician, who lived about the time of the Trajan war, which also closely resembles the traditions, and which is probably the ancient stock, from which they derived their tradition, that creation is the work of chaos, and a spirit or air, which fell in love with its own principles, and hence the creation was produced.

This is the only atheistical view we have account of in history. In the Hindoo cosmogony we are told, that the universe first existed only in the divine idea, and that the sole-existing power expanded this idea, and made the world visible with five elements, and other principles of nature. Then he whom the mind alone can conceive, whose essence eludes the external organs, who has no visible parts, and who exists from eternity; even He, who is the soul of all beings, whom no one can comprehend, shone forth in person. He framed all things. Then He whose powers are

incomprehensible, having created the universe, was again absorbed in the Spirit changing the time of energy for the time of repose.

The CHALDEAN cosmogony, when divested of its allegorical form amounts to this: that darkness and matter existed from eternity, that Bel divided the humid mass, and gave birth to creation, and that the human mind is an emanation from the divine nature. The cosmogony of the ancient PERSIANS presumes two eternal principles the one good, called *Oromasdes* or *Ormuzd*, and the other evil, called *Ahriman*. These two principles contend with each other in the creation and government of the world, each has his province, which he strives to enlarge, and *Mithra* is the 'mediator' to moderate their contentions.

The EGYPTIAN theory according to Plutarch bears a strong resemblance to that of Sanchoniathon. In this system there was an eternal chaos and an eternal spirit united with it, whose agency at last arranged the discordant materials and produced the visible world or universe. The Orphic fragments or verses ascribed to Orpheus affirm, that every thing existed in God, and proceeded from him. This doctrine may be termed 'pantheistic', that is to imply, that the universe is God.

PLATO supposed the world to be produced by the Deity uniting eternal, immutable forms to variable matter. According to the doctrine of the Stoics, the divine nature acting on matter produced moisture, and then the other elements, which are reciprocally convertible. The theories of the barbarous nations of the North suppose an eternal principle, which existed prior to its forming the universe.

Such are the notions and traditions respecting the vast work of creation, that have been propagated and believed in—in the different periods of the world, held by men too, whose names have been handed down to us by history, as men of great genius and superior intelligence. And it might be asked why I have given these various and different theories? I answer, that I have given them to show, how we may be led to espouse doctrines, that are contradictory to each other, and even contradictory to themselves. And by these different views we are led to see, that the inherent (or naturally acquired) knowledge of man is not sufficient to fathom the vast works of God, even those which are visible to the organ of sight.

Yes, with all his boasted philosophy we here see where he fell short of the mark. For his fancy, and imagination, and vain conceit will lead him (man) astray. Hence he needs a great assistant light, which we have in the revelation of God to man. Hence it is, when we turn to the Mosaic account of Creation, that we find it declared, in what manner the world was brought into existence.

CEPHAS.

* * *

Translated for the Visiter.

From Br. F. HERRING's little book, entitled:

BAPTISM ACCORDING TO SCRIPTURE.

(Concluded from last No. page 10.)

III.

How is Baptism to be performed?

That the word *baptize* means as much as immerse, is admitted by all, who know its derivation, inasmuch the german word "taufen" comes from deep, dip.

This is a translation of the greek word *baptize*, which has the same signification, as it is known to all, who are acquainted with the greek language.

CALVIN writes, "The word baptize signifies immerse, and the rite of immersion was observed by the ancient church." Paed. Exam. v. 1. p. 46.

LUTHER writes, "Baptism is in Greek *Baptismos*, in Latin *Mersio*, that is, when

something is immersed entirely in water, that it comes together over it."

"And though in many places the custom is no more, to dip or immerse entirely in baptism, but to pour with the hand only out of (the font of) baptism. Yet it should be so, and would be right, that according to the word baptism every one that is to be baptized, should be totally dipped or immersed in the water, and drawn out again. For without doubt also in the german language the word '*Taufe*' is derived from the word *tief* (deep), that we should let down deep into the water what we baptize."

"This is also required by the signification of baptism, for it means, that the old man and sinful birth of the flesh and blood should be totally drowned by the grace of God, as we shall hear. *Therefore the signification should be sufficiently represented, and a right, complete sign given.*"—

"Therefore we must consider three things in the holy sacrament,—the sign. the signification, and the faith. The sign consists in this, that the person is immersed into water in the name of the Father, and of the Son, and of the holy Ghost. But he is not left there, but raised up again out of the water.—Therefore two things must be in the sign, the dipping and raising up."—(Prayerbook. Sermon on the sacrament of baptism.)

The baptism of our Lord Jesus Christ as well as that of the apostles and primitive Christians was not performed by sprinkling &c., but by complete immersion in the water, hence John baptized in Jordan and at Enon, because there was much water there. See John 3 ; 23.

The following passages of scripture point out also total immersion or burying in baptism :

Rom. 6 : 3. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. 2 : 12. "Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead.'

Note upon Acts 8 : 38.

CALVIN remarks here in this place, "Here we see, how baptism was performed by the Ancients, for they immersed the whole body in the water." Comment. in loco.

CAVE writes in his book on "Primitive Christianity" ;

"The candidates were, according to the then universal usage immersed totally under water, signifying thereby the three objects and chief effects of baptism in a very remarkable and impressive manner. For inasmuch in immersion three things are done, namely first the person is brought into the water, then is immersed therein, and lastly comes again out of the water ;-- so is likewise here represented by baptism Christ's death, burial and resurrection, and consequently our death unto sin, the destruction of its power, and our resurrection to a new life.

By this that the people were immersed in the water it was obviously pointed out, that in the baptism of their body they should also lay aside the sins of their flesh, and be purified from the filth thereof. But by the candidates remaining a little under water, it was almost like a burial and grave in the water, by which they were put into a state of death, even as Christ also had to remain for a time under the might & power of death.

Finally by the rising up out of the water it was pointed out to those baptized their walk in newness of life, where they should live quite differently than they had lived before.

This immersion was performed thrice, and the candidate was put into the water three different times, which was such

a practice that BASILIUS and SOZOMENES did derive altogether from the apostles. It is certain at least, that it has been the earliest practice of the church, inasmuch as it is mentioned thrice by TERTULLIAN as the most common usage.

By this threefold immersion they signified their distinct worship of the three persons in the holy Trinity, and it was therefore the custom to immerse the candidate at the words of institution, when the name of each person, as the Father, the Son, and the holy Ghost was pronounced, by dipping him every time into the water, as also TERTULLIAN, and more fully AMBROSE testify. They would also by this threefold immersion represent the death, the burial and resurrection of our Saviour together with the three days, which he remained in the grave."

P. 1. chap. x. page 334.

The authority to baptize belongs in the first place to a disciple of the Lord, who teaches as an overseer, elder or minister in the church, and has received his own baptism in a proper manner. In order however to have received his baptism in a proper and legal manner, it was required to have been baptized by a disciple of the Lord, who was at the time a teacher, and could derive his baptism from the first Christians, having received it in the primitive form, as indeed also history proves through all the centuries since Christ, that there remained at all times until now little flocks of Christians, who were steadfast in the doctrine of baptism after (and upon) faith.

The baptism of the first Christians was connected with a confession of their sins, Mark 1: 5. with much prayer and fasting. It was performed in presence of, or in the *vicinity of the assembled congregation*, either in the house *) Acts 16: 33. or in the open country, in the most decent manner, with a confession and a renouncing of the devil & his works, the world and its vanities.—Of which the apostle Paul reminds Timothy yet, 1 Tim. 6: 12. saying, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses.*"

In this good profession which we have made in our baptism upon faith let us also fight the good fight of faith, should we even have to suffer many things on that account, until we after a faithful fight may stand before the face of Him, who himself was baptized in the thirtieth year of his humanity in the flowing stream of Jordan, and has charged strictly all his disciples, saying: "*Thus it becometh us to fulfill all righteousness.*" Matth. 3: 15.

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*) If we pay strict attention to the word, it can scarcely be said and maintained that the jailer and all his were baptized *in the house*. For we read (verse 30) that the jailer 'brought them (Paul and Silas) out, (out of what?—out of the building were the prisoners were;) and that he only, after the Gospel having been preached to him, and to all that were in his house, and after he and all his were baptized upon their faith, he brought them (Paul & Silas) into his house (where he dwelled with his family) &c. verse 34. He that knows anything of the oriental manner of building &c. as it is yet found at this day, where the buildings surround an open space, in the midst of which there is usually the well or cistern, place for bathing &c. he can easily comprehend, how even this baptism could be performed in the open air, and that baptizing in houses cannot be confirmed with an apostolical or scriptural word or example.

* * *

THE CHRISTIAN'S BUSINESS.

He that doeth truth, COMETH TO THE LIGHT, *that his deeds may be made manifest, that they are wrought in God.* John 3: 21.

What is the CHRISTIAN'S BUSINESS!

"*He cometh to the light.*" He is not averse to it. He is not afraid of it. Why should *he* wish to shun it?—It is for the thief, the murderer, the adulter-

er, to feel the morning as the shadow of death; not the man who is honestly going forth to his work and to labor until the evening. "If"—says the man that is upright in the way—"if I am not right, I wish, above all things, to be right, and to be led into all truth.—Hide nothing from me. Where my soul & eternity are concerned I dread delusion. I cannot bear uncertainty. Let me come to the light." And how does he this? He does it five ways..

He comes to the light by *self-inspection*. There are cases in which he will more solemnly and expressly examine himself: such as the close of the year; and when he is approaching the table of the Lord; and when under those events which are called by the sacred writers trials, because they are intended to show us what manner of spirit we are of. But he will be habitually a self-observer, and will look not only at his actions, but especially at his motives and the state of his heart.

He comes to the light by *attention to the scriptures*. To their decisions and counsels, and reproofs, he endeavors to lay himself fairly open. And instead of turning away from those parts which more particularly bear upon his own state and condition, towards *them* he will look more frequently and fully. "Am I a parent? Am I a member of the church? Am I poor? Am I prosperous? Lord, what wilt thou have me to do?"

He comes to the light by *hearing the word preached*. The minister is to take forth the precious from the vile; to discriminate characters; to divide the word of truth, and to give every hearer his appropriate encouragement or censure. And he that doeth truth will receive his word with meekness. He will not try to bribe the prophet, or desire him to prophesy smooth things. He will not be offended because the preacher is faithful; but will say to him, as Eli did to Samuel, who had received a message from God concerning him, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee." Such a man is likely to apply too much to himself rather than too little. And this will commonly be the case with regard to those things which are said to unmask hypocrites, and to exclude the usurpers of religious privileges. It is not easy, says one, to beat out the dogs, without making the children cry.

He cometh to the light by *religious intercourse*. "They shall ask the way to Zion with their faces thitherward." And whom can they better consult, than those who know the way, not from maps and books only, but from having, and some of them a long time, travelled in it themselves. They feel an interest in such inquiries, and will be sure to sympathize with them; and will be able to solve many a doubt, and remove many a fear. They can speak from their own experience. And blessed be God there are few neighborhoods now in which such helpers as these are not to be found—and the Lord add to his people, how many soever they be, a hundred-fold!

Above all, he doth this, viz. he comes to the light by PRAYER; humble, and earnest, and persevering prayer, for divine teaching. This is *indeed* coming to the light; it is coming to the fountain of light, coming to the "Father of lights," from whom every good and perfect gift descends. He will convince us that the way of man is not in himself, and that no means, however good in themselves, can render needless his own agency. But none teacheth like him. He can make the very deaf to hear, and the blind to see. Under the influence of his direction, the wayfaring man, though a fool, shall not err therein. Happy they who are brought to his feet, and are crying from the heart, "Lead me in thy truth, and guide me;

for thou art the God of my salvation, on THEE do I wait all the day." Search, me, O Lord, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." They will not, they cannot seek him in vain. He has said, and the scripture cannot be broken, "If any of you lack wisdom, let him ask of God, that giveth to all men, and upbraideth not; and it shall be given him," "If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the holy Spirit to them that ask him!"

Selected for the Visiter.

BENEVOLENCE OF GOD.

Proofs of the divine benevolence may be gathered from the widely-extended scene of the visible creation, and also from the harmonious operations of Providence; but we propose at present to restrict ourselves to those which arise from the great scheme of redemption.

Go to Calvary! What a wonderful scene strikes our senses! The heavens grow black—the rocks burst asunder—the thunder of the Lord waxeth louder and louder—the vail of the temple is rent asunder by an invisible hand—the dead arise, and appear in the holy city! What event do these prodigies attest? Tell us, ye ministering spirits, who dwell near the throne of the eternal!

That God is love! What? love, selecting for its heralds the eclipse—the earthquake—and the tempest?—yes! Amidst these awful movements of nature, in her disturbed condition, we behold God giving his only begotten Son for the salvation of man; and his death, which consummates the scheme of mercy, is the event which these strange prodigies announce! He dies, the just for the unjust, that he might bring us to God.

But could not the salvation of man have been effected by some other expedient? The question is improper. It is not our province to dictate to the Redeemer the terms of our redemption, nor the means by which it is to be accomplished. Such are the means by which it was to be accomplished. Such are the means, which infinite wisdom has devised for our salvation; and if we reject them, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.

Under the Levitical dispensation, mercy seemed confined to one place, and her blessings were almost exclusively confined to one people. Her residence was within the vail, and from between the cherubim she uttered her responses to the the tribes of Israel.

But now she has taken the wings of the morning, and following the course of the sun, her going forth is to be from the end of heaven, and her circuit to the ends of it, and no human being to be hid from the light thereof. Did not our Lord declare that this Gospel of the kingdom shall be preached in all the world for a witness unto all nations?

See him before his ascension, even while the scars of Golgotha were still fresh on his sacred person, gathering around him his faithful apostles, and hear the last injunction which fell from his sacred lips. Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

So shall my word be, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. Isai 55: 11.

But if you reject this scheme of redemption, or treat it with cool indifference, how shall you escape from the overflowings of the divine displeasure?

Do you not know, on the authority of the scriptures, that the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

W.

* * *

THE GOSPEL VISITER.

Welcome; thou Visiter of *Truth*,
To ev'ry Christian's door,
Bringing good news to age and youth,
Gospel for rich and poor.

Remember well, *thy calling great*,
Thy office to fulfill,
Bring nought that may discord create,
Nor malice, nor ill-will!—

It is a source of gratification to me to peruse the Visiter and I hail with gladness each number, and am edified, and often feel encouraged, by the wholesome admonitions, and untiring efforts of the brethren, to promulgate and elucidate our glorious Gospel in its purity and simplicity.—

With many of my brethren I have heretofore looked upon a religious periodical with some degree of distrust. Among other reasons, fearing there might also be advanced a multitude of ideas upon abstract subjects which might engender strifes and discord.—

But I rejoice to say, such is not the case, and I feel assured such will not be the result, while the Visiter continues under the control of its present, able and worthy editor.—

Confidence being restored, I regret only that the pamphlet cannot be enlarged, and would be glad to see it come semi-monthly, of double its present size, and patronized by every member of the fraternity.—I for one am willing to double the subscription, in order to have more reading matter, and look upon the fee as a light tax, in proportion to value received.

If the good resulting to the members of the church be not so great, our children, and non-professional neighbors may receive lasting benefit therefrom. —I always feel as much revived and benefitted by reading the Visiter, as by listening to a discourse at meeting.

Brethren! let us encourage the work both by subscription and contributing to its pages, that the numbers may be enlarged and if possible rendered more interesting.—

In writing for the Visiter, however, we should be exceedingly careful that our views are narrowed down to the limits of the Gospel, and nothing should be found in the Visiter that is not based upon *Gospel-truth*, and sanctioned by "*Thus saith the Lord.*"

There is no better excuse for brethren advancing vague ideas through the Visiter, than for a minister to proclaim such doctrine from the pulpit; both parties are equally accountable.—All arguments possessing a shadow of encouragement, to the use of ardent spirits, or their substitutes as a beverage as likewise the slavery question in any of its various bearings, which, with all similar subjects, I look upon as deleterious, and distil a poison, as deadly as the sting of the asp.—

Let those who contribute then, try and embellish the columns of the Visiter with good and wholesome reasoning, that its pages may be filled with that heavenly food, upon which the soul may feast and be satisfied.—

I would suggest, also, that brethren affix, at least the initials of their names to their productions, as I can see no just excuse for assuming fictitious ti-

tles, and I have my doubts as to its being entirely consistent with our institution.—

Will some of the brethren, who are acquainted with the character of the colonization cause, give us some light on the subject through the Visiter? I think the wretched condition of the poor African race require our sympathy, and I conclude their situation can be ameleorated—without our being connected with the colonization society,—for I am opposed to joining any society, whatever, but the church of God, let its merits be based upon principles, however worthy, moral, sympathetic, or republican.

I should also like to know the news of brethren, through the Visiter, on St. Mark 16: 15.—"Go ye into all the world, and preach the Gospel to every creature."

L. H. P.

* * *

POSTSCRIPT OF THE EDITOR.

The above article is so friendly and favorable to the Gospel-Visiter, so full of good suggestions and appropriate remarks, that we should have published it sooner, were it not for the multitude of articles we have on hand, and for the almost too flattering notice of our humble self. It would have been our interest to do so, too, as it might have tended to increase our list of subscribers for the present year, which indeed is very desirable on account of our Associate Editor.

But even publishing it at this late date, we must add a remark or two.

1. In regard to enlarging the Gospel-Visiter, and making it semi-monthly, doubling, also the price. From the knowledge we have of the wishes of our subscribers generally, we believe, if it were left to a vote of all our readers, three to one, and more probably six to one, and even perhaps ten to one would vote against such enlarging. They are mostly hard-working people, having but little time to read, and some not very good readers, and hence were satisfied with 16 or 24 pages monthly beside their Bible-reading, which certainly should not be neglected.

2. In regard to giving fictitious names, or no names, there were a few objections. Some wish even the full name of each correspondent. Yet we feel still satisfied with the propriety of our course. If it could have been avoided, we should have given no name at all, not even our own. We have Gospel-authority for this. Matthew, Mark, Luke and John never put their names to their compositions, neither at the beginning nor at the end of their Gospels. Their names were added long after they had finished their course on earth. John does not give his name once in his whole Gospel. When he has to speak of himself, he only speaks of the disciple, whom Jesus loved. Even in his epistles he does not mention his own name, but calls himself simply "The elder." We hope this is sufficient to satisfy those, who had some doubts about this, though we might yet say a great deal on both subjects.

PREACH THE WORD.

2 Tim. 4: 2.

In the above we have a charge to Timothy by the apostle Paul, shortly before he was to be offered up, as he declares, how ready he should be to deliver that word, which was intrusted to him, that he should be ready in season and out of season. It comes as from a dying Father to his son, charging him, giving him good instructions in regard to his duty, that he owes towards his God.

In the commencement of said chapter Paul says to him, I charge thee before

God in the name of the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, to *preach the word*. Now let us consider the words of Paul for a few moments, and see the importance of the charge, that the whole word or Gospel should be preached to a dying world.

I only wish, that every minister, that claims to be called of God, would obey the same. But we see and hear men of the present day get up to preach the word, and their whole discourse is in telling some fearful accident, that had occurred, and how many souls were lost. And they tell you of the joys of another world to those, that die in the Lord, and of the awful state of the damned and the wicked, that die out of Christ, & their whole sermon is spent, and very little of the apostle's charge is heeded.

Now when we look at such a course of preaching we say, how inconsistent it is of a person to tell you of the joys of a certain place or what men can gain by going there, and not to tell men the way to go there; or on the other hand, not to tell the sinner, how he can escape the miseries of hell.

To make this subject plainer we shall illustrate it in the following way: "Suppose a teacher of the english language or any other was to come in a certain place, and those people would make up a school for him. On the time set to commence, the teacher and children come. Well, says the teacher to the children, are you come to learn your letters, so that you may learn to read that blessed book? O yes, say the children. And then the teacher would commence telling them of the accidents that they could read of, if they had learning, and would lecture all day to his pupils on this subject. Second day comes. He commences again, as at the first and so on.

Now, dear reader, what would you say to that teacher? Why, I answer for you, you'd say, I keep my children at home. I have sent my children to school to learn, and that is not learning; it's only telling them of the necessity of having education, and, dear reader, take notice, if there isn't a great deal of such preaching. Yes, the world is full of it, telling men of the great necessity of getting religion, and not once tell them how, and if they ever undertake to tell the people, how to get religion, it's not as the apostles would have said and did say.

And why? say some of my dear readers. I answer because they are like king Saul was, they fear the people, but Paul says, preach the word, for the time will come, that men shall not endure sound doctrine, but I charge thee, Timothy, still to preach the word. And Paul further says, of their own lust they have heaped up teachers to themselves, having itching ears. And again, with feigned words they shall make merchandise of you. Therefore we should not shun to declare the whole council of God, and my dear ministering brethren with me, let us reflect on the words of the text. I have sometimes thought, that some of the brethren perhaps are too fearful, that some offence will be taken, if they preach the word, that is, all the commandments. Let us examine ourselves, if we fear the people, or perhaps think that some are present, that can't endure sound doctrine. If such idea comes to our mind, let us think of the charge to Timothy.

When the Saviour gave the great commission to his apostles, he said, Go, and teach them and when taught and willing to be baptized. What more? Teach them to observe all things what-

soever I have commanded you; and lo, I am with you even unto the end of the world. Now by teaching men all things, we have the promise of the Saviour to be with us, and would we sooner have him on our side than men? Well then let us obey him and not fear men to declare the whole counsel of God: when I speak of the fear of men I don't mean, cruelty at their hands, but I know it is the case whenever a sermon is preached on feeling that takes well with the people if not one command is named, you hear men and women say what a sermon, and thus brethren let's mind that we don't direct our course to please men, but preach the word and please God. Paul says, Do I yet please men or God? If men, I am not the servant of Christ. When Paul was a persecutor of the church of Christ, & went against their doctrine, he pleased men. But now he says, preach the word, and the Saviour said he whom God has sent speaks his word. Now I wish to be understood that I am not opposed to preach to rouse the feelings of men, but give that word first, and then if the feelings of the hearers can be aroused to obey the same, some good may be effected. While you preach the word, you may open the eyes of the blind to a sense of their duty. Paul says in the chapter, And they shall turn away their ears from the truth, and shall be turned unto fables, but to us he says, Preach the word.

ZENAS.

A BEAUTIFUL GERMAN HYMN.

Translated by the request of an aged sister.

Meines Lebens beste Freude
Ist der Himmel, Gottes Thron;
Meiner Seele beste Waide
Ist mein Jesus, Gottes Sohn;
Was mein Herze recht erfreut,
Ist in jener Herrlichkeit.

2.

Andre mögen sich erquicken
An den Gütern dieser Welt,
Ich will nach dem Himmel blicken,
Und zu Jesu seyn gesellt;
Dann der Erden Gut vergeht,
Jesus und sein Reich besteht.

3.

Reicher kann ich nirgends werden,
Als ich schon in Jesu bin,
Alle Schätze dieser Erden
Sind ein schnöder Angst-Gewinn;
Jesus ist das rechte Gut,
Das der Seele sanfte thut.

4.

Glänzet gleich das Welt-Gepränge,
Ist es lieblich anzusehn,

My life's best-joy in all nature
Is in heaven God's own throne;
My soul's best and sweetest pasture
Is my Jesus, God's dear Son;
What my heart rejoices in
Is in yonder glory seen.

2.

Others may enjoy the pleasure
Of the things this world may give
I look heav'nward for my treasure,
And desire with Christ to live;
Things of earth will pass away,
Jesus' love will ne'er decay.

3.

Richer I can no where else be,
As in Christ just now I am;
All the treasures of Cal'fornee
Are but sorry gain and sham;
Jesus, the pearl of greatest price,
Satisfies in ev'ry wise.

4.

Though this world may glitter gaily,
And present a pleasant sight,

Währt es doch nicht in die Länge,
Und ist bald damit geschehn;
Plötzlich pfleget aus zu seyn
Dieses Leben's Glanz und Schein.

5.

Aber, dort, des Himmel's Gaben,
Die mein Jesus inne hat,
Können Herz und Seele laben,
Machen ewig reich und satt;
Und vergeht zu keiner Zeit
Jenes Leben's Herrlichkeit.

6.

Einen Tag bei Jesu sitzen
Ist viel besser, als die Welt
Tausend Jahr in Freuden nützen;
Aber ewig seyn gestellt
Zu des Herren rechter Hand,
Bleibt ein auserwählter Stand.

7.

Essen, Trinken, Tanzen, Springen
Labet meine Seele nicht;
Aber nach dem Himmel ringen,
Und auf Jesum seyn gericht't,
Ist der Seele schönste Zier,
Geht auch aller Freude für.

8.

Ach! so gönne mir die Freude,
Jesu, die dein Himmel hegt;
Sey du selber meine Waide,
Die mich hier und dort verpflegt:
Und an dir recht froh zu seyn,
Nimm mich in den Himmel ein!

Yet it is decaying daily,
And will soon be in sad plight;
Sudden often comes to nought
All what this life seem'd & wrought.

5.

But behold! yon gifts of heaven,
Which my Jesus does possess,
Can my heart and soul enliven,
And fore'er relieve from stress;
Never, ne'er will pass away
Yonder life's most glorious day.

6.

One day sitting at Christ's footstool
Is much better, than t'enjoy
Thousand years in worldly whirlpool;
But to find fore'er employ
At the right hand of our God,
Still is the most blessed lot.

7.

Eating, drinking and carousing
Will not satisfy the soul;
But to seek salvation striving,
And to have in Christ our goal,
Is the soul's most glorious aim,
And exceeds all joy and fame.

8.

Oh then grant me, Lord, this pleasure,
Which alone thy heaven contains;
Be thyself my heart's best treasure,
While thy hand my life maintains;
To rejoice always in Thee,
To thy heaven do take me!

SOLEMN THOUGHTS.

We see not in this life the end of human actions. Their influence never dies. In ever widening circles it reaches beyond the grave. The ball once in motion rolls on and on down the steeps of eternity forever. The train is laid in time, the explosion is in eternity. We talk much of the solemnity of dying. With hushed voice, and almost pulseless heart we gaze on the pallid cheek, the quivering lip, and heaving bosom of a dying friend. It is a solemn scene.

But let us think more about the solemnity of living. Death removes us from this to an eternal world. Time determines, what our condition shall be in that world. Every morning, as we go forth to act, we lay the moulding hand upon our destiny, and every evening, when we have done, we have left

a deathless impress upon our character. We touch not a wire, but it vibrates in eternity; not a voice, but reports at the throne of God.

Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives; shed light in our graves, and illuminate our immortality. If bad, they must accompany us through life, haunt us in death, and torment us in eternity. Let youth especially think of these things, and regulate their conduct accordingly. Let every one remember, that in this world where character is in its formation state, it is a serious thing to think, to speak, to act.

J. B. L.

For the Gospel-Visiter.

(Beloved brother. If you can find room for the following lines in the Gospel Visiter, you may publish them.)

"*And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.*" Matth. 8: 34.

"But while the lamp holds out to burn,
The vilest sinner may return."

How applicable is the text to some people of the present day. If a servant of Jesus comes to promulgate a saving Gospel to dying mortals, the whole city comes out to meet him, and when they see him, or rather hear him, they beseech him to depart out of their coasts; that is, they banish from their hearts the message delivered by him, and continue in the ways of sin and folly.

How long O Lord, shall Satan reign, leading souls astray by his wily ways from the path thou hast taught them to travel? We live in a land of Gospel privileges, where we can worship God according to the dictates of our own consciences. Yet how many souls are still groveling in the darksome ways of sin and iniquity, on the brink of eternal ruin, until they are called to meet the Judge of quick and dead;—when they find, alas! that it is too late to repent and turn from their wicked ways!

I would to God that every heart might be attentively drawn to his soul's salvation, while it is yet called to-day; for there is no repentance in the grave, to which we are all fast hastening. Dear reader, are you willing that your Saviour should abide in your coasts? Or do you desire him to depart from you? If you desire him not, pause and think—for fear, not as did the Gergesenes; for if you bid him depart he may never return to you, although you should much desire to see him.

Turn now, for now is the day of salvation, to-morrow may be too late. Think not to say, I will wait for a more convenient season. Let me warn and entreat you by the mercies of God, not to put it off too long; for I can say by experience, that a better time will never come than the first call, or the first working of the holy Spirit upon the heart. Your Jesus is ready with outstretched arms to receive you; and can you tarry, when he was willing to bleed and die on Calvary, that you might live?— —

D. H. G.

* * *

Selected for the VISITER.

THE WORLD ABOVE.

The world above is not like this,
So dark, so sad, and drear,
Oh, no, for there the years of bliss
Roll on without a tear;
No gloom, no night, nor cloud of grief

Can ever cast a shade
Across those sunny plains of peace
In light and love array'd.

The world above is not like this,
Here death's dread power is seen,
And serpents round our pathway hiss
And poison many a scene;
But death's dark form is not reveal'd
Amidst the ranks on high,
No hissing serpent lies concealed
In bowers beyond the sky.

The world above is not like this
No parting tears are shed,
Nor sweet affection's ling'ring kiss
Bestowed upon the dead.
There sever'd hearts unite again
In love around the throne,
And far beyond this world of pain—
Take up their crown and home.

The world above is not like this,
There 'mid unfading flowers
The buds of hope destroyed in this,
Expand in heav'nly bowers,
There blending perfumes from the fields.
And landscapes of the blest,
Unmingl'd joy and pleasure yields,
With love's ecstatic zest.

O, for a harp, in that bright world
Far from the tears of this!
Here death's black banners are unfurl'd
To shade each hour of bliss;
But there each spirit-harp will thrill
With music's endless tones,
And Jesus' smile forever fill,
With light our angel-homes.

L. T.

QUERIES ANSWERED.

1. "I would like your opinion on the tenth chapter of Luke, when the lawyer asked Christ, who his neighbor was? What does the word 'certain man,' and 'the priest,' and 'the Levite,' and the good "Samaritan" represent?—Give your answer both in english and german.

D. N. W.

Reply. Our Saviour, in our opinion, does not speak here in parables and allegories, but relates a simple fact, which had actually occurred, and which was probably known to the lawyer and Christ's other hearers before. Hence the words should be taken in their literal and most obvious sense. We believe, Christ meant exactly what he said, and said what he meant. The case, however, is different, when he speaks allegorically or in parables; when he compares spiritual things to things natural.

In the present case the object of our Saviour appears to be simply to answer the question of the lawyer, or rather to bring him to answer it himself, in such a manner, as to overthrow all his former prejudices, and to admit, that "the love, which the law of God requires, leads those who have it to do good, not merely to their friends or countrymen, but as they have opportunity, to all." The lawyer had to confess, that not the priest nor the Levite, but the Samaritan was neighbor unto him that fell among thieves. This object, which our Saviour so wisely attained, should never be lost sight of.

However in a farther application of the text we have no objection, if a preacher says, "A certain man going down from Jerusalem to Jericho, and fell among thieves &c." *may* represent the fall of man; his being wounded and left half dead—the utter helplessness of fallen man; the priest passing by and the Levite—*may* represent the insufficiency of the moral and ceremonial law of saving the sinner; the Samaritan—Christ and his Gospel &c. &c. These are all well-established truths and facts, plainly taught in the Scriptures, and such fundamental doctrines, that they cannot too often be presented to the mind of the hearer.

But when we speak of them in this connection, we should not presume to say, this *does* represent that &c. for our Saviour nowhere in the text says so, and

it would be assuming an authority over the word of God, which an humble follower of Jesus will always revere as the highest authority, and to which he is to submit in all cases. The assumption is at once improper and very dangerous in its consequences.

* * *

Dear brother Kurtz,

It is wished you or some brother would give us some light on certain points. We are somewhat out of order, and it is well known, that in disorder nothing can go well.

1. Is it right for a man to divorce his wife for any cause, and be a member of the church?

Reply. Read the words of the Saviour, Matt 5: 32. "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Again when Jesus was asked, Is it lawful for a man to put away his wife for every cause? read his answer Matt. 19: 4—9. in the last verse repeating the same words as in Matt. 5. In Mark 10: 11. 12. and Luke 16: 18. Christ speaks on the same subject to the same effect. And Paul 1 Cor. 7: 10. 11. follows in the footstep of his Lord, saying, "And unto the married I command, yet not I, but the Lord, *Let not the wife depart from her husband:* But and if she depart, let her *remain unmarried*, or *be reconciled* to her husband; *and let not the husband put away his wife.* All this seems to be very plain, decisive and scarcely to be misunderstood.

It is less from misapprehension, than from an utter disregard of the word of God, that so many divorces occur in this our time even among those who profess some kind of Christianity, and that such divorced persons are tolerated as members of churches. In the church of Christ, where due regard is paid to his word, this cannot be permitted however, because Christ has expressly forbidden it. So Luther understood him too, when he speaks of such divorced persons, "that they ought to be told, that they were no Christians at all, but after a heathenish manner," (consequently to be excluded from church-fellowship); "but if thou art a Christian, you must not be divorced."

Our brethren felt always most solemnly bound, to abide by the words of the Saviour, and to decide such matters and questions accordingly.

2. Is it right to judge such a member by a majority of a congregation, and if that majority is in favor of such a member, can it be (and remain) in full fellowship? Must a minority be satisfied, although unfavorable to it? Is there no help?

Reply. In complaints, which are brought before the church against a member, it is right to judge according to the law of Christ, and the fact of the case. It would always be best, if the whole church could agree unanimously like a jury. If there is a majority and a minority differing, and the minority cannot submit to the majority for the word and conscience sake, the majority should not act hastily, but rather postpone the matter, than grieve the minority. Not only the minority, but the majority, and even if all agree, they may be wrong. The children of Israel all agreed to make a golden calf.

You ask, Must a minority be satisfied although unfavorable to it (i. e. to the decision of the majority?) We answer, Favor or disfavor should have nothing at all to do in such matters. Favoritism has destroyed, we fear, many a member, and brought a curse upon many a church. All partiality and prejudice should be laid aside, when a brother's case is to be judged. It should be a righteous and merciful judgment, and as unfavorable as we are to pulling out our right eye, or cutting off our right hand, yet circumstances may occur,

which compel us though reluctantly to consent to the painful operation.

But supposing the minority is right, and the majority is wrong, you ask, Is there no help?—Certainly; for then you can appeal from your church to one or two neighboring churches, and it is the duty of your church to grant the appeal, and your overseer or householder is bound to invite those churches, and particularly the overseers and elders to attend to the matter. And if with their assistance the matter can be settled to satisfaction, well and good; and if not the last appeal is made to the yearly meeting. And be assured, if there is not something radically wrong in the church, if there is yet true Gospel-life, genuine faith and love in the members, if they are not puffed up, but humble and willing to be set right again, then help is near and certain, for the Lord hath said, I will be with you even unto the end of the world.

3. Can a congregation, which holds such in fellowship, or any member thereof, go to other congregations, and commune with them, and be in order?

Here, dear brother, you have forgotten, that we are not called to examine congregations and other members, whether they be in order to commune; but that it is *our* duty, and the duty of every one, to examine *himself*, and so let him eat of that bread, and drink of that cup. If we were in your place, we would go to that other congregation ourselves, and before communion-time we would call some of the elders and overseers aside, and tell them our grievances, asking for their advice. And if they could not immediately relieve you, depend upon it, they would at least inquire into the matter, and cause a full investigation of the same, and perhaps bring it all to a happy, scriptural reconciliation.

4. If a member can not agree to such an order of things, an declares himself dissatisfied, and does not want to be in membership with such a congregation, is membership to be denied to him where-ever he goes?

Of course it would be denied, if the member did not bring a certificate along of his standing in the church, of which he was last a member. Let that brother beware, and examine himself very closely and prayerfully. Unless he stands very high on the mount of God and within the cloud, like Moses; unless the Lord has bid him to come up, and the word of the Lord is his staff, he stands on dangerous ground indeed. Let him also examine the case again and again. Perhaps he calls it a divorce, which in reality it is not. It may be only a separation, of which the one party is perhaps innocent, and if that party remains unmarried, and applies not for a divorce, even the Lord would hold such party as guiltless. See 1 Cor. 7: 11.

5. If two members are dissatisfied one with the other for any cause, and one says to the other, "I have done you no wrong to the best of my knowledge; you must try to get over it;"—does this qualify such a one to go to the communion-table with or without the other?

Why, dear brother, are you so forgetful of the golden rule, our Saviour gave us, and to which we all solemnly promised allegiance and obedience, when and before we were received into the church? Why do you not pursue the plain, simple course our Lord prescribed Matt. 18: 15—20? Suppose your brother has done wrong to you, and you have gone to him, and tried to convince him, and he answered you, as you have stated.—and suppose, this answer does not satisfy you, why do you not continue to do your duty by following the advice of the Saviour, If he will not hear thee, then take one or two more with thee, that in the mouth of two or three witnesses every word may be established?"—And if you do not succeed in convincing him of his wrong, or becoming reconciled to him, why not persevere in your duty, "to tell it unto the

church; Before you pursue this course; if you step short at any of these steps prescribed by the Lord, you are doing wrong yourself, you are out of order, and should earnestly try to get in order.

6, Has a majority of any congregation a right to make such an order?

We do not understand, what order you mean, But so much we may say, that no majority nor minority, much less one or a few single members have a right to make any order. The order is made already by the great head of the church, and woe to him, who tries to set up his own idea of order in opposition to the established order of the Lord! To submit, one and all, to this order, is PEACE;—to deviate from it causes CONFUSION.

OBITUARY.

DIED in Berlin-district, SOMERSET county Pa. on November 3, SUSANNAH, infant-daughter of EPHRAIM and BARBARA COBER, agod 1 year, 8 months and 12 days.

And on the 9th of the same month, IRA, their only son and oldest of their children, aged 5 years, 1 month and 14 days. Thus within six days our dear brother and sister were bereaved of *two* of their children.

Death may the bands of life unlose,
But can't dissolve our love;
Millions of infant souls compose
The family above.

DIED in BEDFORD co, Pa. Decbr. 17 br. GEORGE REPLOGLE, sen. aged 62 years, 7 months and 12 days. Six days before his death he had a stroke of the palsy. He was father of 12 children, of whom 10 with the widow have survived him. They are all members but three.

DEPARTED this life, in the Monococy church, FREDERIC co. Maryland, on the 17th December 1855, Sister ANNA WEYBRIGHT, aged 52 years, 1 month and 2 days. Preaching on the occasion by brother D. P. S. and J. G. Text: Numbers 23: 10.

DIED in BEDFORD co. Pa. on the 19th of December brother ANDREW MILLER, the only surviving teacher in Willscreek church. Age 52 years, 3 months and 26 days. The bereaved church as well as the sorrowing widow desire neighboring churches to visit them by and with their teachers.

DIED in JONATHANSCREEK church, O. Aug. 19, br. JOHN HELSER in his 75th year of apoplexy.—Also. in Sept. sister ELIZABETH SNYDER in her 52d year. Disease: Flux.—Also, on the 19th of October brother JOHN HOOVER, aged 67 years. Disease the same.

Died in CARROLL co. Indiana on last Newyear's day brother JOHN HART, for forty years a minister, and upwards of 20 years an ordained elder of the church. Age 84 years, 2 months and 21 days. (See Communication.)

DIED in SOMERSET co. Pa. brother JOSEPH RAYMAN, one of our subscribers. The time of his death and age unknown to us.

DIED in BLAIR co. Pa. Decbr. 22 Sister RACHEL BRUMBAUGH, wife of br. JACOB BRUMBAUGH, aged 45 years 11 months and 18 days.

DIED in St Joseph co. Ind. Sept. 18 the only son of br. PETER METZGER, aged 17 y. 5 m. and 26 days.

One goes there. the other here
To the everlasting sphere,
Without asking whether they
Might not here yet useful be.

☞BEWARE OF COUNTERFEITS.—We have received about Newyear several counterfeits for subscriptions; among them $5 on Westminsters Bank, Rhode-island, and $5 on the Farmers' Bank of Kentucky, beside some smaller bills which are worthless to us. Brethren should be sure before sending, whether their money is good, and if any one recollects sending the above, we trust he will do what is right.

☞MONEY LOST BY MAIL. It appears, that several remittances have been lost by the mail. Among others one of $10 from Belsana. and one of $7, from Pughtown, both of Pa. sent already in October never came to hand. If the letter was properly mailed we are willing to bear the loss, and request subscribers only to send again their names or lists, so that we know where to send.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. March 1856. NO. 3.

For the Visiter.

THE RESURRECTION OF CHRIST.

If our thoughts delight to linger around the scenes of Bethlehem, when the heavenly messengers sung that song of peace, and when the wise men, who had seen his star in the east, came to worship Jesus while he was yet an infant; if we rejoice to contemplate the mighty changes which that event wrought in the history of the world, the cloud of darkness it dispelled, the hopes it revived, the bliss it imparted; if all these associations are dear to us, why should we forget that glorious resurrection-morning.

If our Saviour's birth announced man's duty and destiny in this world, his resurrection announced his destiny in the world to come, which is the grandest and most significant event that humanity ever witnessed, and should be affectionately cherished in every christian heart. If we reflect upon these things it seems to me we could almost see the stone removed from the sepulcher, and hear the angels say—"He is not here, for he is risen." When the angels announced the fact to the women who stood by the sepulcher, that Jesus was risen, then indeed, was presented the plainest and most popular proof of a future existence, that was ever yet given to man.

Truly, the prophets had now and then a glimpse of something beyond the shades of death; they went to sleep in the hope of their being gathered to their fathers, and of waking up in some happier land than this. They hoped the spirit, when this earthly tabernacle had fallen to dust, would "return to God who gave it," still, their conceptions of immortality were indistinct. Their ideas were more or less dreamy, and speculative. They lacked the solidity of that faith which comes of plain and positive testimony. That this view is just, is proved by the saying of Paul, "that immortality was brought to light through the Gospel." Nevertheless it was just as true that the soul lives forever, before Christ had come, as afterward.

Whatsoever evidence had in preceding ages been brought to light, and however extensive the belief in immortality might have been, even the apostles doubted the resurrection of Christ, until the event had passed. Though they had seen his miracles, and heard from his own lips that he should rise again the third day, yet they did not believe. They truly loved their Master—mourned at the thought of his departure, but when they saw him nailed to the cross, and especially when he was buried from their sight, their faith failed them. Their Master was now dead, and what their secret thoughts were in those solemn hours we do not particularly know; we know not what answers they made to the jests of the multitude, and how they met the taunts of the scribes and pharisees, who had always predicted such a result; but the fact that they did not stay by the sepulcher and watch, and that they did not hasten there at the early dawn to

see if he had risen, is proof that the apostles had nearly lost their confidence in the Saviour's words, and inclined to go back again to their old faith.

What then must have been their joy, when the tidings reached their ears that Jesus had risen, that angels had rolled away the stone with which an unbelieving and cruel power had sealed his burial, and he whom they had loved and trusted as the good Messiah, was come forth to be their teacher again. Now they could stand up before a scoffing world, and defend their faith with unshaken confidence. And, more than all, their own fears were overcome, every doubt was driven away. He was now the first proof of immortality, or as the apostle affirms he was the "First fruits of them that slept.

Now, did Christ's resurrection produce the effects just mentioned above? To some extent it did. As already hinted the apostles were continually troubled with doubts, and if Jesus had not risen, they would, unquestionably, have gone back to their fishing nets and their old faith again, leaving the new religion to be forgotten. No sooner, however were they convinced of Christ's resurrection, than they rallied again. Their hope was now sure and steadfast. Their faith was founded on a rock, and all the mobs and philosophers of the earth could not sweep it away. They knew that Jesus was the Messiah, for he had lived a perfect life; they knew that he had now broken the bands of the tomb, and appeared again in their midst, and they would be his followers forever. Now thousands besides the apostles, who had not dared to place themselves on the side with Christ, for fear of the charge of heresy, came to his standard with delight, and many went forth proclaiming the truth, when they saw that Jesus had triumphed over death.

Jesus was well known in the land of Judea. His doctrine—his appearance,—his miracles gained him great opposition. When he was nailed to the cross, therefore, and had breathed his last, thousands were probably witnesses of the fact that he was dead, thousands perhaps have seen him buried in the grave, and seen, also, the large stone rolled before it. There could be no mistake that he who prophesied his resurrection on the third day, was confined in that tomb.

Now, after his resurrection, he came personally into the presence of "Five hundred at once." He stood before the apostles, and gave them instructions, and promised, when he finally had ascended to his Father, to send them the Comforter. Has the world ever received any other testimony like this. Perhaps the day will soon come, (and what Christian would not be glad to see it,) when humanity will witness another, perhaps greater demonstration of his power. We might still be in darkness, and without hope, could we not go back to the tomb of Jesus and listen to the words, "He is not here; for he is risen."

If it be said, as it has been a thousand times, by sceptics, that the individuals concerned were so ready to believe that they overlooked the proper evidence, then I reply, that the very reverse was true. They were strongly incredulous. Notwithstanding the many miracles they had witnessed, they refused to credit the words of Christ, until they were fulfilled before their eyes. They deserted their Master when the hour of trial came. Now, if they had been naturally inclined to believe, why did they not remain at the sepulcher and witness the result? Why did

they not hasten there at the early dawn to see him rise?

And then, again, when the women ran with joy, and told the eleven what the angels had said, we are informed that "Their words seemed to them as idle tales, and they believed them not." Why was this hesitation, if they were waiting anxiously for such news? It is further said, that Peter saw "into the sepulcher, and stooping down, he beheld the linen clothes laid by themselves, and departed wondering in himself at that which had come to pass." Why should he wonder if he expected that such a thing should come to pass?

Reader, let us now contemplate a little what influence this great truth of the resurrection had on the world. What it has done for civilization, for the poor, the sick, the mourning, and the dying. How many thousands have labored on through life willingly and cheerfully; who without the hope which it inspired, would have fallen in despair! How many have looked on death with a smile, and spoken the last farewell without a tear, because they knew that their Redeemer lived.

Notwithstanding this is a world of struggles, of sorrows, of disappointments, of mysteries; but yet we know that one has passed through there and found sunshine beyond, that one has passed the dark valley and yet lives; oh brethren, and sisters too, how we can rejoice for this precious fruit of the resurrection, and how contended we should now be, and rejoice that we can die. Now we have a hope that the dear ones who have fallen asleep have not perished; that, "as in Adam all die, even so in Christ shall all be made alive." If we have this hope, we can go to the sorrowing ones of the earth and bid them be of good cheer; we can go to the dying and tell them not to fear, for Jesus has gone before them; that the mortal shall put on the immortal, and that soon the angels will say of all God's faithful children, they are not here, for they are risen.

There might be a great deal more wrote on the subject under contemplation, but I cannot now trespass any longer, to write of other facts which point in the same direction as those already mentioned; for I have already extended my article far beyond what I had intended, when I commenced, and now give it into the hands of the editor, to dispose of as he may think proper.

J. E. S.

THE MOSAIC ACCOUNT OF CREATION.

The account is plain and unvarnished, and very brief. "In the beginning God created the earth and the heavens." This speaks plainly that it was an action, for if the earth had been in existence from eternity, the Creator could not have created it, as it would have been a thing of no beginning. But by saying it was created, implies, that there was a time when it did not exist at all.

Yet we find even after the earth was created, that it was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. Hence there was need of light; for all are aware, that light is highly necessary to the existence of animal and vegetable life. "And God said, Let there be light, and there was light." Yes at the sound of his almighty and all-powerful voice light sprang into existence, darkness fled away. He then pronounced the light to be good, and separated the light from the darkness.

We might stop here to dwell upon the manner or law, by which this is accomplished. But it is not necessary to philosophise about that subject. We can see that such is the case, that we have day and night, and we also know, that it is not in the power of man to accomplish any such a work. We then find that the divine Creator still went on with his work, till the universe was completed, and all the vast and spacious firmament with its thousands of splendors bespoke the illimitable Maker.

Then vegetation was bid to come into existence. Next in order was the bright luminary, that rules the day, and the pale moon to rule the night. To each was given its circuit to run, and obedient to the great Creator's will, they fill the good design of their creation. Then we find that the first living creatures created were fish, the last was man.

Such is the Mosaic account delivered to man by God through Moses, and if it had not the divine sanction, it is entitled to our respect as being the oldest theory extant, but bearing the impress of Divinity itself, it is entitled to our veneration. As I have already stated that man was the last thing that was created, man and his help-mate; though man is still the greatest of all God's creation. Though he is created from the earth, yet he is made in the image of his great Maker, who breathed in his nostrils, and man became a living soul.

And the great Architect of heaven and earth, the living God blessed them, which is more than he did for any of his works, and God said unto them, which shows they were capable of understanding him, "Be ye fruitful, multiply and replenish the earth, and subdue it and have dominion over the fishes of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.

Thus was man by divine authority made lord over all other created things, to use the same for his purposes, and to him was given the honor of naming all the fowls and animals, which shows that he was created and rendered a being of intelligence worthy of the honors bestowed on him. For the Lord had pronounced him good, hence he must be pure. We then find that the Lord planted a garden eastward, and there did the lovely couple dwell in peace and purity, and was allowed freely to partake of every blessing, that was profusely bestowed upon them.

But of one tree they were forbidden to eat, that was the tree of knowledge of good and evil. This is the scriptural account of the origin of man, and we have no other account of man to be found in any work extant, save that which is derived from the Mosaic account. Then he who denies that account, must close every avenue to the knowledge of himself, and how he first came into existence! Then how thankful we ought to be for this divine information of our source!

GOD'S OBJECT IN CREATING MAN.

Whenever we do any thing while in this temporary existence, we always have a motive for so doing. We never act without a motive. We always find that motive to be intended to gratify us in some manner or the other. Though our motive may often prove a failure, because we are shortsighted and often too our motive is impure, and when that is the case, we are sure to feel a bad effect therefrom. But still

motive is the effect of intelligence, and it belongs to nothing at least in any great degree, but man, of all God's creation.

And man, as previously stated, was created in the image and likeness of his Creator. But still vastly inferior. For no created thing can be greater than its Creator. Hence we are then led to conclude, that is, man never acts but from motive, and that motive is produced by intelligence. That the Creator must also have acted from motive in the creation of man, as he appointed him lord of all his vast creation. Hence we are led to enquire for the motive, that led to the creation of man, & we must, I think, all come to the one conclusion, that man was created to glorify his Maker, and that the Creator has given much for to show him his inferiority, when he comes to compare himself with his Creator. Then in order that he may fill the grand design of God, he must resign himself to the will of God. For if we construct any thing in this life, to perform any certain office, and if it does not do that part designed for it to do, we count it useless and unprofitable. Thus with man; if he does not fulfill the design of his creation, he is a useless and unprofitable servant, and is oft-times cut off as a cumberer of the ground, and cast into outer darkness, where there is the deepest anguish of soul.

And every reasonable person must confess, if they are but candid, that the Author of our existence, He who created us from the clay, fashioned every limb, gave every muscle its place, who caused our blood to ebb and flow through all the system, and breathed into our nostrils the breath of life, so that man became a living soul; he, who created us but a little lower than the angels, in his own image and likeness, has a right to make any request of us he pleases, and it is our duty to perform the same with alacrity and good will, and as a reasonable duty.

For God has endowed us with the proper faculties for serving him in the proper manner, and when we come to reflect, that every real enjoyment we possess here in this earth, is given to us by God, then our hearts ought to go forth in thankfulness to the author of it, that he bestows so much upon the master-piece of his creation on earth, and we also ought to be thankful, that we are so constituted, that we can give glory to so great a Being as the Lord of lords, and King of kings.

MAN AN INTELLIGENT BEING.

God is a God of all wisdom. There is nothing too intricate as past his finding out, but all things are plain before his all-seeing eye. Hence we may at once infer, that if he created man for his glory, that he made man an intelligent being, though not endowed with supernatural powers, but possessed of reason, judgment & knowledge, though in this life limited. For God would not have any thing to worship him, that had not the knowledge, even who made it, or how it got into existence.

It would be lowering the character of God to suppose, that he created a being, that was a mere machine, that could not act, but had to be made to perform that for which he was designed for. But we find that the Lord breathed in the nostril of man and he became a living soul. And Elihu in addressing Job, declares the inspiration of the Lord giveth him understanding. By the term 'soul' we understand that part, which is immortal, and by this term we also understand that it is the part, that

prompts us to action. We well know that it is the mind that ever causes us to act, when a thing comes to our knowledge, we reason on it, and compare it with things past, present and future, and judgment decides on what it thinks best. Hence they the mind is the actuating principle, and I am led to believe it is the immortal part, that never dieth. And it is an expansive principle, from the child to the hoary head.

In the infantile race the mind is soft and pliable, like unto tempered clay, capable of receiving almost any impression that its tutors may please to make, and these impressions take very tenacious hold in after-life, and can never be wholly effaced. And as they advance in age, the mind becomes more solid and more expanded. It roams out in larger space, to gain new knowledge and investigate new wonders. It is a never-tiring principle. It is never silent. No human being can stop its movements. It will act, let the body be ever so silent. Even when our organs are locked fast in sleep, our mind is active and passes through many strange scenes. Often it is in deep and serious meditations. Oft it is in sprightly and animating conversation with others, and many things of importance pass before the never-tiring mind, when the body is inactive. It sometimes is joyous, and sometimes the most bitter pains and disquietnde is its lot. It is always experiencing joy or sorrow.

And to what extent the mind of man is capable of expansion, is to us a mystery; whether there is a boundary fixed for it, is to us unexplained.—Hence it is wisdom to leave that to its Creator. But it certainly speaks volumes in praise to its Maker for his being a God of wisdom. He has created man for his glory. He has given him the intelligence to comprehend a part of the glorious power, wisdom and love toward him. Then when he seeketh to know his Lord, and find out his duty toward him, the Lord will inspire his understanding, so that he will be enabled to fulfill his high destiny.—For if God has given him an intellect, it is his duty to store the same with good and pure wisdom, drawing from the fountain-head of wisdom. For every one hath a right to that, which is his own, and if God then has given us a mind, it is his, and should be devoted to his service. Then apply it; search out his revealed will, study his books of nature and revelation, and make his law your delight, and practice—and you then will act as beings of intelligence and receive a glorious reward.

CEPHAS.

* * *

ANGELS. THEIR MISSION.

Dear Editor and readers of the Visiter. As myself and wife this sabbath evening December the 30th were engaged in our family devotion, while singing among the beautiful songs of Zion, the following:

Angels now are hovering round us,
Unperceived they mix the throng,
Wondering at the love that crowned us,
Glad to join the holy throng:
Hallelujah! Hallelujah!
Love and praise to Christ belongs.

Thoughts began to multiply, at which we were made to rejoice; and not being very parsimonious, but willing to impart to others a portion of that meat, which all God's children have a right to partake of, therefore we will pen down some of those thoughts which have been a source of comfort to us, hoping it may also be to others.

We read of the angels of God being ministering spirits, sent forth

to minister to them who are heirs of salvation. Again their angels do always behold the face of my Father in heaven. In considering these passages of Scriptures, we are led to wonder and adore the special care and providence of God over his people, that he should give his angels charge over us, lest we dash our foot against a stone, or stumble and fall.

This is truly "the Lord's doing, and marvelous in our eyes." Yet the scripture assures us that even so it is. If we have come unto "mount Zion," we have come "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

The patriarch Jacob had a view of this through a vision which he saw in his sleep; "a ladder reach from earth to heaven, and angels of God ascending & descending upon it." After he awoke, he declared, "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven."

Again, the prophet Elisha, while his enemies, a great host, were marching against him, and one of his young men through weakness became alarmed and exclaimed, Alas! my master, how shall we do! he said, Fear not; for they that be with us, are more than they that are with them. He prayed the Lord to open the young man's eyes, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha.

And now, dear brethren, in view of these things, why are we so prone to give place to unbelief, timorousness, and discouraging fears, which sometimes distress us! For what power in earth or hell can harm us! If God be for us, who can be against us! Truly we are surrounded by enemies on every hand, who are plotting our destruction. But if we keep close to the Lord, and our garments unspotted from the world, those guardian angels, though unseen, are ever hovering round us, by day and night, and, by virtue of their divine commission and power, will protect us, and deliver us, as they did the three children in the fiery furnace, and a Daniel from the jaws of the lions; and when our warfare is ended, and our happy spirits about leaving this tenement of clay, they will be there anxiously waiting and rejoicing to fulfill their last message of love, that of conducting our happy spirits, now freed from sin & temptation, with sweet songs and melodious notes, through the aerial regions, with lightning speed to that rest prepared for all God's people, where their mission ends,—with the song of glory to God in the highest, peace on earth, and good will towards men—redeemed from death. Hallelujah! Praise the Lord all ye his servants!

THEOKLITUS.

* * *

THE CHRISTIAN'S AIM.

"*He that doeth truth cometh to the light*, THAT HIS DEEDS MAY BE MADE MANIFEST, THAT THEY ARE WROUGHT IN GOD" John 3: 21.

WHAT is the CHRISTIAN'S AIM? "*That his deeds may be made manifest, that they are wrought in God.*"

The aim is *personal*: "*His* deeds." There are some who live much abroad, and are eager to pry into the affairs & conditions of others and it extends even to their religious concerns. But we are commanded to "commune with our own hearts." When our Lord had foretold the duty and destiny of Peter, Peter should have instantly prayed: "Lord, prepare me for all thy will." But instead of this he asks concerning John, "Lord, and what shall this man do!" But our Saviour, far from encouraging such curiosity, said, "What if I will that he tarry till I come! What is that to thee! Follow thou me."

Many, it is to be feared, in reading and hearing, think more of others than of themselves; but we should endeavor

to bring home the subject, whatever it be, to our own souls.— "Am I neglecting this duty? Do I stand exposed to this threatening? Am I the heir of this promise? Have I any part or lot in this matter? Is my heart right, my repentance right, my faith right, my obedience, my baptism &c., right in the sight of God?" This is the case with the man that "doeth truth and cometh to the light."

The aim is *practical:* that "his DEEDS may be made manifest."— Not his opinions and sentiments only or principally. They are indeed of importance, and he will be concerned to have them in accordance with the Scripture. But if a man does not in his inquiry go beyond the determination of the orthodoxy of his creed, he forgets that the devils also believe & tremble. He forgets that faith without works is dead, being alone. "Can faith save him?" Yes; but not *such* faith: and this was the meaning of the apostle.

The faith that saves, as the same apostle observes, *shows* itself by its *works*. It works by love; it purifies the heart; it overcometh the world. Real believers stand, walk, live by faith. We therefore must look after the influences and effects of the truth as it is in Jesus: we must remark our deeds, our actions, conduct, course of life. If we know these things, happy are we if we do them.— By this our state and character are to be evinced: "In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother."

The aim is *important*: "That his deeds may be *made manifest, that they are wrought in God.*" That is, whether they are the mere produce of nature, or the genuine effects of divine grace. Here it is admitted as a principle that the religion of a Christian is not self-derived, but springs from a Divine source. How can it be otherwise? Who can bring a clean thing out of an unclean? The stream cannot rise higher than the fountain: no effect can exceed its cause in any thing. That which is of the flesh is flesh: but that which is spiritual must be of the Spirit. Accordingly God has promised to put his Spirit within his people: and to this every thing good, either possessed or done by them, is ascribed.— They are his workmanship.— This people, says He, have I formed for myself, they shall show forth my praise.

And behold the grand point to decide. It would indeed be absurd to press some of you to determine this thing. It is obvious already that your deeds are not wrought in God. You can feel no uncertainty in your minds concerning it. You must be sure that your disregard of private prayer, your neglect of family-worship, your violations of the Sabbath, your intemperance, pride, covetousness and revenge, cannot come from the Spirit of Him that calleth you.

But some persons make pretensions to piety who would do well to inquire— whether there is any thing in their religion that requires or bespeaks a divine agency. For surely they may have a form of knowledge, or a form of godliness, they may come to his house, and honor him with their lips, they may pray without desire, and sing without praise, without having the Spirit of the living God dwelling within them. Are we not only convinced, but converted? Not only reformed but renovated? Not only excited in our passions, but transformed by the renewing of the mind? Have we not only another heart, but a new one? Do we differ not only from others, but from our former selves? Do we worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh? Do we bear any of the unerring features of the household of faith! Do we feel like them! Are our joys, and sorrows, and hopes, and fears the same with theirs who are led by the Spirit of God, and are the sons of God! Are we running with them in

the race that is set before us? And fighting with them the good fight of faith?

How much depends upon this decision! It involves the glory of God. For we cannot praise him for doing what we think he has not done, or conferring what we think he has not conferred. We may bless him for the exercise of his patience, and for favoring us with space for repentance, and the means of grace; but this is not the glowing gratitude of the man who can say, "Thou hast wrought all our works in us."

It also must affect our own comfort; according to the words of the apostle, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." The joy does not arise from the consciousness of his being the *author* of the work, but the *subject* of it: it is his own work, not as it is wrought by him, but in him. And how delightful, how animating must the persuasion of this divine reality prove! And what may we not expect from the experience of it?—"Now he that has wrought us for the selfsame thing is God, who hath also given unto us the earnest of the Spirit."

The decision is not more important than it is possible. We are commanded to seek it. We are provided with all the means and assistances essential to the attainment. The very anxiety to determine is a token for good; and it is here made by our Lord himself to characterize the subject: "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

For the Visiter.

TO THE UNCONVERTED.

"Except ye repent, ye shall all likewise perish." Luke 13: 3.

There are but two ways for all that have not yet been 'born again'; either they must *repent*, or they must *perish*.

You who are not walking in the narrow way that leadeth unto life, thou who hast not yet made thy peace with God, whoever thou art, Art thou willing to perish?

O sinner! are you willing to be banished from the presence of God? Is it your desire to take up your abode with the wicked, with the devil and his angels in the regions of the damned, in the lake of fire and brimstone, where the beast and the false prophets are, and from whence the smoke of their torment ascendeth for ever and ever?—Oh, awful thought!

How is it that you refuse that which is of more value to you than would be the whole world, the salvation of your immortal soul, heaven and eternal glory? Ah! pause, and consider: "Except ye repent, ye shall all likewise perish."

The case is plain, you must *repent*, or you must *perish*. Unconverted man or woman, think of it; yea think seriously of it, it is a serious matter. Your all—your eternal all is at stake! Is your misery in the eternal world desirable? Are you determined on your own undoing, that you have been thus carelessly living hitherto? Or are you blinded and intoxicated by sensuality and sin, to such a degree, that you do not see the awful destruction, which is in your way just a little before you?!

Be entreated,—for your soul's sake be entreated, and awake to a sense of your condition; a little longer, and it may be too late for ever! Therefore make haste, escape for your life; for if you die in your sins, where God and Christ is you cannot come. Repent, therefore, and believe the Gospel, forsake all your sins, and become a new creature in Christ Jesus.

"Turn ye, turn ye, for why will ye die," saith the Lord. Oh, sinner! return to your Father's house. Return Now and you may yet be happy in the embrace of your Redeemer. If you repent in sincerity and in truth, and forsake your sins, your Saviour will certainly receive you. Come, for all things are now ready. Refuse not the heavenly invitation, but come while mercy & pardon are freely offered, while the Saviour invites you to come.

The provisions are made for your salvation, Jesus has died to redeem you; has purchased your pardon with his own blood; and now invites and calls loudly to you—to come unto him and be saved. All that is required of you, is to repent truly, to forsake all your sins, and to "follow the Lamb whithersoever he goeth." The Saviour has promised, that whosoever cometh unto him he will in no wise cast out. If you come to the Saviour, the church will be glad, and the angels in heaven will rejoice.

Soon the curtain will be drawn which hides futurity from our view, a few more risings and settings of yonder sun, or a few more years at the farthest, and we shall be in the other world.—We have no assurance of our lives for a single day, no not for an hour; *now* is the time and the accepted time. Let us therefore make our peace, calling, and election sure; that we may be heirs and joint heirs with the Lord of glory.

"And the spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

D.

* * *

For the Gospel-Visiter.

A WARNING TO THE YOUNG.

Beloved brother. Having just read, in the December No. of the Visiter, an account of the death-bed scene of a young woman, who, it appears, had not made her peace with God, but had spent her precious time in pride and vanity: which affected me so much that I had to shed tears, and aroused in me a sense of duty which every minister of the Gospel, yea, every parent should be very diligent to perform, that is, to warn young people and admonish them to abstain from the vain practice of fashionable dress and the sinful pleasures of this vain and wicked world, and to exhort them earnestly, to make their peace with God before they are laid on a bed of sickness, or suddenly snatched away by the resistless hand of death.

I have often thought, how distressing and heart-rending it would be for parents to see one of their children depart this life under such circumstances. O my dear young friends, let this be a solemn warning to you, not to procrastinate, but to make your peace with God, while you have health & strength to do so; do not put it off for a more suitable time, for we have no assurance of our lives no not for one hour, and sickness and death may overtake us, and that more suitable time may not come to us. Therefore come to-day. "To-day if you will hear his voice, harden not your hearts;" for we know not, what will be to-morrow.

O think! how you would feel if you would be summoned to appear before the bar of Almighty God, to render an account for the deeds done in the body, and you had spent your whole lives, that precious time which was given you to prepare for heaven and happiness, in sin and folly! Is it not awful to think

of an exit out of this world in such a state?

You, who have had the Gospel preached to you and have not repented, but are still going on in sin and folly, are you not acting like madmen? to live in an unprepared state, and being liable every hour, yea every minute, to be called from time to eternity, and having no promise in the New Testament, (which is the standard by which you are to be judged) but the dreadful sentence, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."

But it will, no doubt, seem strange to most Christian professors, that we exhort young people to abstain from fashionable dress &c., for according to the doctrine preached by a majority of such professors, we can be the children of God and yet dress according to the vain and foolish fashions of this world. But let us not be deceived but examine the word of God, (which is at all times and in all cases to be the rule of our actions, if we would be the children of God;) and we will find that it is therein forbidden to be conformed to this world, to adorn ourselves with broidered hair, or gold, or pearls, or costly array.

We are also therein taught that God resisteth the proud but giveth grace to the humble. Now it is obvious that if we are not proud, but humble, that we have no desire to dress according to the vain and foolish fashions, which are very costly and troublesome. But some one will say, we can wear plain and modest apparel, and yet be proud. So we can, but this is no excuse for dressing according to the fashions, and thereby violating God's commandments.

While reflecting upon the above mentioned scene, and the duty of ministers and parents, the words of the apostle Jude came to my mind: "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." And I thought that the following lines, which I had in my possession, and which appear to have been composed on a similar occasion, might be the means of awakening some out of their dreadful slumber.

OBADIAH.

Young people who delight in sin,
I'll tell you what has lately been,
A woman, who was young and fair,
She died in sin and sad despair.

She'd go to frolics, dance and play,
In spite of all her friends could say,
I'll turn to God when I get old,
And he will then receive my soul.

One Friday morning she took sick,
Her stubborn heart began to break,
Alas! alas! my days are spent,
Good God! too late for to repent.

She call'd her mother to her bed,
Her eyes were rolling in her head,
When I am dead, remember well,
Your wicked daughter screams in hell.

The tears are lost, you shed for me,
My soul is lost, you plainly see;
Oh! mother, mother, fare you well,
My soul will soon be dragged to hell.

My earthly father, fare you well,
My soul is lost and doom'd to hell,
The flaming wrath begins to roll,
I am a lost and ruined soul.

She gnawed her tongue before she died,
She roll'd and groan'd, she scream'd and cried
O! must I burn for evermore,
When thousand, thousand years are o'er.

At length the monster death prevail'd,
Her nails turned blue, her language failed;
She closed her eyes and left the world,
Poor Polly down to hell was hurl'd.

It almost broke the mother's heart,
To see her child to hell depart.
O! is my daughter gone to hell,
My grief so great no tongue can tell.

Young people, lest this be your case,
Return to God and seek His face;
Upon your knees for mercy cry,
Lest you in sin and folly die.

O! sinner take this warning fair,
And for your dying bed prepare;
Return to Jesus Christ and live,
And He will life and pardon give.

Remember well your dying day,
And seek salvation while you may;
Forsake your sins and follies too,
Or they will prove your overthrow.

Selected for the Visiter.

SINNER, WILL YOU BE SAVED?

You have a soul worth millions of worlds. It needs salvation, because it is lost, sinful and guilty. Unless saved by grace, you will for ever perish. If ever saved, you must be willing to be saved.

Will you be saved? If you will, then settle it firmly in your mind, that there is a great and glorious God; that Jesus Christ is the only begotten Son of God, and the only Saviour of lost men; that the Bible is the true word of God, that there is a glorious heaven, and a dreadful hell, in one of which the judgment of God will soon fix your soul there to abide for ever. Be assured, that the last sentence will be passed upon you, according as your works in this life are, good or bad. Remember that it is very difficult to get to heaven; but that the way to hell is broad and easy.—Never forget, that your heart is deceitful above all things, and desperately wicked; that the devil is busy, cunning, and malignant; and that the world spreads its snares on every side.

Your time is short, your work is great, your enemies are strong, and *your* strength is small. Your case is exceedingly solemn. Consider that the glories of heaven are worth all your care and pains; that hell is so terrible as to make your earnest and speedy flight from it most reasonable, and that if you die in your sins, it would be better for you, if you had never been born.

All the troubles of this world are light to him, who will soon be at rest in the bosom of his God. All the riches, honors and pleasures of earth are a poor gain to him, who must soon lie down in sorrow, and dwell in everlasting burnings. How terrible will hell be to those, who have had many good things here! Seriously say to yourself, 'I may yet reach heaven, and avoid the fearful torments of hell.' If saved, what a God shall I enjoy for ever and ever! If lost at last, how can I bear the weight of God's displeasure?

There is yet hope. The door of mercy and the gate of heaven are yet open. If I fail of salvation, my doom will be as just, as it will be fearful. God's offers are free and frequent, sincere and earnest. And shall I murder my own soul? Shall it be written on my prison for ever, "Here is a self-destroyer, a despiser of Gospel grace!" Solemnly ask yourself, What is there in sin, that I should love it so? Can I dig the pearl of happiness out of the dunghill of this world! Can I certainly retain the houses, lands, honors or friends I seek, if I can get them? May they not make me anxious in life, and torment me in death?

Is it not my greatest wisdom, to be wise unto salvation! Is it not my best work, to work out my salvation with fear and trembling? Search and try your heart. Is your love unfeigned?

Is your faith saving faith? Is your humility deep? Is your repentance godly sorrow? Is your face really set towards Zion? Is sin in your eyes hateful? Do you love the whole law of God? Is Jesus Christ just such a Saviour, as you think you need? Do you wish to be found in him? Have you renounced all for him? Never seek any other way of salvation, than that of the Gospel. Jesus says, I am the door, I am the way, the truth and the life; no man cometh unto the Father but by me. Without me ye can do nothing.

Whoever attempts to go to heaven in any other way, is said in scripture to be a thief and a robber. The tears, and groans, and cries, and good works of yourself, and all your friends cannot atone for a single sin. Without the shedding of blood there is no remission. The blood of Jesus alone can cleanse you. He is full of mercy, full of pity, full of grace. He is the most loving of all, who ever dwelt on the face of the earth. He never tramples on a broken heart. As the poet says:

To-day if you will hear his voice,
Now is the time to make your choice;
Say, will you to mount Zion go?
Say, will you have this Christ or no?
Make now your choice and halt no more;
For now he's waiting for the poor.

Say now, poor souls, what will you do?
Say, will you have this Christ or no?
Ye dear young friends, for ruin bound,
Amidst the Gospel's joyful sound,
Come go with us, and seek to prove
The joys of Christ's redeeming love.

I. C.

* * *

For the Gospel-Visiter.

MISREPRESENTATIONS CORRECTED.

We have lately received several slips of papers, partly from unknown hands, containing articles more or less concerning our brotherhood. With what view they were sent us, whether for publication, or for our own private information, we are not advised. But we cannot pass them altogether in silence. Though we are quite used to being misunderstood and misrepresented, yet we owe it to truth & the God of truth, as well as to our children and fellowmen, at least to make an effort in correcting misstatements and misrepresentations.

How incorrect and even false some of these statements concerning our brethren are, may be made evident by giving a few extracts from an article, which has lately appeared in several respectable papers, such as the "*Newark Advertiser*," *the* "*Philadelphia Bulletin*," &c. There, under the heading "Dunkers," "The Society of Dunkers," it is said:

"This religions sect, of which, from its unpretending nature, very little is generally known, is of comparatively recent origin. It was formed in Germany A. D. 1708, and consisted originally of eight persons, one of whom, Alexander Mack, a miller, seems to have been the leader; he re-baptised the others, as they considered their infant baptism of no account; but by whom he, their head, was baptised, is undetermined."

So far the account is substantially correct, but beyond this there is scarcely a sentence, much less a paragraph, that can be so called, or that can properly be applied to our brethren. For this we do not blame the unknown writer, who signs himself '*Philip M. Dee.*' any further than that he should have informed himself better, before he undertook to write history. Well, he continues:

"In the year A. D. 1719, Peter Becker, with a company of Dunkers, came to this country, and *settled at Ephrata, Lancaster county, Pa.*'

That part, put in italics, is erroneous, inasmuch the 'Chronicon Ephratense" itself testifies, that Peter Becker *settled at Germantown near Philadelphia*, (see said Book published in german page 2.)

and the fact is, that he lived and died there, and is buried there also, in the Brethren's burying-ground at Germantown, where his grave may be seen probably at this day. But this may be considered a small matter, and so we will hear farther, what is said.

"The society seems to have made but little progress for several years."

How far this is correct, the candid reader may decide, after comparing said chronicle (page 17—21) with other accounts, which state, that during these years the first great revival in Pennsylvania commenced among the Dunkers in Germantown, and that though only 20 families had come to this country with Peter Becker, poor, destitute, depending entirely for their support upon the labor of their hands, they had planted before the end of 5 years five separate churches, namely one in Germantown, another in Skippach, a third in Oley, a fourth on the Schuylkill, and a fifth in Conestoga, all before Conrad Beissel was baptized.

"But (continues the Newspaper-article,) "about 1724 it was roused into activity by Conrad Beissel, who was born, reared & educated in Germany. Having graduated from the University of Halle, he was ordained to the Gospel ministry of the Calvinistic church. But as he held to some points in Theology contrary to the articles of his professed faith, he was attacked at once by its orthodox defenders; and, refusing to renounce his heretical sentiments, was at length persecuted to such a degree that he fled from his native land to America, where he hoped to enjoy solitude and holy meditation; and it is not known, that he entertained any expectations of making himself at all conspicuous, or that he was anxious to proselyte."

Here it is to be observed, that the above-named "Chronicon Ephratense" contains a full biography of the said *Conrad Beissel*, as the founder of Ephrata, and that there is nowhere the least hint of his having been educated as a theologian, his having graduated at (not from) the University of Halle, his being ordained to the Gospel-ministry in the Calvinistic church, &c. &c. Though the author of this biography, *Peter Miller*, who out of modesty never mentioned his own name but by his initials P. M. had received a classical and theological education, which he finished at the University of Heidelberg, and had entered upon the ministry in a reformed church in *Tulpehaccon*, Pa. (see page 57)—he denied all, and became the humble follower, the firm friend and eulogistic biographer of *Conrad Beissel*.

Yet, notwithstanding the great partiality of this biographer of his spiritual father, as he called him, nevertheless he tells us the very simple facts of Conrad Beissel's childhood and youth, stating that he was the son of a baker, who by intemperance spent his property and lost his life, leaving a poor widow with a large family destitute; that before he was eight years old, his mother died also; that when he was old enough, he was put out as an apprentice to the business of a baker; and worked as journeyman-baker until he left the old country. When he came here, it appears he could get no work as a baker, and so he remained one year with our brother Peter Becker in Germantown to learn the weaving-business. This is all, what his biographer has to say in regard to his outward life before he was baptized. (See Chr. Eph. page 8—12.)

How this mistake originated, how *Conrad Beissel*, the baker and weaver, could be adorned with academic honors, to which he could never make any pretense, while they truly belonged to his biographer PETER MILLER, cannot be accounted for, but on the supposition that those Pseudo-(would be) historians were unacquainted with the german language, and consequently with the true sources of this history. Yet even this might be passed over as a matter of little account.

But when it is further stated, that "upon his arrival in this country he, Conrad Beissel, joined his Dunker-brethren, was appointed their President, &c." —when in the sequel of this middling lengthy article the singular notions and vagaries, the queer mixture of truth & error, held and propagated by this man Beissel, are thus indiscriminately ascribed to that fraternity, which originated in 1708, and of which Alexander Mack and Peter Becker were prominent members, the imputation is so unjust, so inconsistent with truth and fact, that justice and truth require a most solemn protest against such statements.

The truth of the matter is, that Conrad Beissel was indeed baptized with 6 others by the Brethren from Germantown on the 12th of November 1724, (see Chr. Eph. page 21,) but it does not appear, that he was ever intrusted by them with the ministry, much less with a presidency. On the contrary, the Brethren on leaving these newly baptized persons (7 in number) gave them this significant warning, saying, "We acknowledge no pope, who should lord over you; but we commend you to the grace of God, which must bring to perfection all things." (see ib. page 22.)

Conclusion in our next.

For the Gospel-Visiter.

CHRISTIAN UNITY.

"*Endeavor to keep the unity of the spirit in the bond of peace.*" Ephes. 4. 3.

In this noble exhortation is something that should frequently attract the attention of all true Christians, because it is the gracious result of divine inspiration. This is a great truth, that the most desirable as well as essential principle of Christianity is that peculiar disposition of mind, which produces uniformity of practice from a oneness of sentiment on the sublime theme of Christ and religion.

It is this noble principle when instilled into the minds of men by the holy oracles of God, and when exemplified in the religious deportment of a truly enlightened Christian community, that exhibits to the world the sanative efficacy, stability and unextinguishable verity of the Gospel.

In order to have this salutary effect, it is highly necessary to possess & hold dear this "unity of spirit," which is the oneness that subsists between Christ and his saints, by which the same spirit dwells in both, and both have the same dispositions and aims, and it is the oneness of Christians among themselves—united under the same head, having the same spirit dwelling in them, and possessing the same graces, faith, love, hope and benevolence that characterizes true religion. It is the excellent workings of this principle of unity, that leads to an equal belief of the same truths of God, and possession of the grace of faith in like form and degree; and through the wondrous exhibition of so divine an influence, emanating from such a heaven-born spirit, many may be led to contemplate the beauty and necessity of embracing and obeying the doctrines of salvation brought into the world through Jesus Christ—the centre of the truth, the author & finisher of our faith. Independent of this principle of unity, all efforts made by professors of Christianity, for the conversion of a sinful degraded humanity, are perfectly vain, fruitless and abortive.

This is beautifully illustrated in scanning the example set forth by the discordant elements of modern sectarianism. For instance, when any number of men profess to be the meek followers of Christ, and do not preach nor practice universally and identically the same thing, neither perform their religious duties in a harmonious and uniform manner, and that not in compatibility with the behest of the Gospel, but are frequently seen wrangling and disagreeing bitterly with each other, what

is it but a strong indication of a foundation built upon the sand, and conclusive evidence of an entire destitution of this love-and-union-producing spirit. An organization of Christian professors found in this condition, will, and certainly cannot prosper, but must most assuredly be tottering to the grave of a shameful annihilation; or in other words, share the dreadful fate of a 'kingdom divided against itself,' which is said will be brought to desolation.

And again, how shall the growing, debasing influence of modern infidelity be successfully resisted, or its progress obstructed by the church militant, so long as no pure spirit of unity exists among the soldiers of the cross! Unity of spirit and faith in the pale of Christianity, must be very highly cherished among those who confess to have at heart the interests, success, and advancement of Zion; because the word of God can not have a strong influence upon the hearts of the unconverted, not have a free course, neither shine in that heavenly refulgence, which its author designs it should, so long as we are not united in judgment, affection, action and sentiment, as the holy Spirit requires.

The holy Scriptures frequently and emphatically inculcate universal unanimity in the Christian fraternity; and well it is, that they do; for upon this partially depends the whole progress in the momentous work of converting and christianizing the world from a state of slavery to sin, into adopted sons and daughters of Christ's liberty, whose duty it is perseveringly to obey through faith in God the perfect law of liberty.

This unity of spirit among Christians is promotive of the highest good, fashioning the hearts of men alike, and should ever be desired and diligently sought after, as well as earnestly prayed for its preservation. This is the idea the apostle intended to convey, when he exhorted the Ephesian brethren to 'Endeavor to keep the unity of the spirit, in the bonds of peace.' Let us always be on the alert and profit by the apostle's admonition; for there certainly is nothing more scathing to the character of God's church, than diversities of faith, works and preaching.

And again, where is christian sociality, peace and brotherly love, where this principle is not manifested, possessed and preserved? How shall truth triumph over falsehood and deception, without the united efforts of those, who fondly love, embrace and defend the cause of the former, and detest and battle against the latter? This internal & spiritual unity is the very essence of a religion proceeding from God, and may with all propriety be called the cementing material in the grand fabric of primitive apostolic Christianity.

Remember—in peace, union and harmony there is great power; such as bids defiance and renders ineffectual all attempts at subversion on the part of the adversary. This spiritual career of safety and benign protection, is not found embodied in any other society of christian men, but in that who speaks, knows, practices and experiences identically the same thing, and who learn of and recognise but one common Teacher, and who are all actuated and directed by the influence of only One holy, sanctifying Spirit.

Well may the Psalmist have uttered: "How good and how pleasant to see brethren dwell together in unity." To see the disciples of Christ united in affection, faith, hope, sentiment, feeling and work on the great theme of Christianity is truly beautiful, good and pleasant, and a sure evidence in favor of the power, veracity and moral influence of the Gospel. And in conclusion allow me to say that Christians thus united on earth is a prefiguration of the peaceful, harmonious, and felicitous state of heaven. — — Let us, brthren, through faith in Christ be united.

E. S. M.

For the Visiter.

"AND THEY WENT THEIR WAY."

Matth. 20: 4. (latter clause)

(Here, we would observe, the English version of this passage seems to convey an idea too exclusive to be consistent with truth even in the words of the text. The translators should have '*italicised*' those two words '*their way*', to indicate thereby, that these words were not literally contained in the original text.

The German and French translators, and even the Latin appear to agree literally better with the Greek text in the present instance, than the English. The German translators say simply, "*Und sie gingen hin*," without deciding whether they went into the vineyard, — or whether they went their own way. It is to be noted that the three English words 'went their way' are represented in Greek by only one small word of seven letters, derived from another word, '*ap-erchomai*' which according to lexicographers signifies, *to go away, to depart; to go forth, pervade* (as a rumor); *to pass away, disappear*, &c.

Hence we deny with the author of the following article, that "all went into the vineyard, that were called;" for this would be contrary to the word and contrary to the facts of history. But we must qualify also our application of the parable thus: Of all those called in every age of the world and of mankind SOME would hear, believe, obey the call and go into the vineyard;— while OTHERS, and, alas! TOO MANY would disregard the call, and go their own way. What our respected correspondent says on this latter subject, we commend earnestly to the consideration of our dear readers.)

These words of the Saviour we find in connection with the parable, by which the kingdom of heaven is compared to a householder, who went out early in the morning to hire laborers into his vineyard. "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And as he went out about the third hour, he found others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. *And they went their way.*" It is clear to my mind, that these—and those addressed about the sixth and ninth hour, did not go into the vineyard, but "went their way."

My object in writing is to show, that "their way" is a degenerate way, and leads to destruction. I am aware that many have conceived the idea, that all those whom this householder found idle, went into the vineyard. I cannot conceive this idea, for these reasons: first, it would be no proper comparison to compare the kingdom of heaven to, if all went into the vineyard that were called; for it is very certain, that all who are called to come into the kingdom of heaven, *do not come*. Secondly, there is nothing said about the third, sixth, and ninth hour laborers, when the account is settled in the close of the day; for they had gone 'their way,' and of course had no penny to receive, none are mentioned but those who labored all day, and the eleventh hour laborers. And third, the sequel of the whole parable makes this view very clear, "for many are called, but few chosen." Those who went 'their way' were called, but not chosen, *because they would not come*.

My design is not now to accommodate this parable to the Mosaic and Gospel dispensations, nor to the different periods in man's life, which the parable will certainly admit. My design is to show, that 'their way' is a degenerate way, and leads to destruction. I will illustrate this truth by a case in real life. Less than twenty years ago might be seen on the Lord's day morning, the aged and decrepit form of one of the ambassadors of the Lord, wending his way to the house of God, to preach the everlasting Gospel of the Lord Jesus Christ. This father in Israel, had entered into the service of his divine Ma-

ster in the morning of life, and had now grown hoary headed in the ways of the Lord; and had labored in the capacity of calling idlers into the vineyard, upwards of fifty years.

This worthy father in Israel, had a family of children, whom he had the pleasure in this life to see all in the kingdom; he also had a goodly number of grand-children, many of whom he had the pleasure to see gathered in the fold of Jesus. Some of them however "went their way," and I fear that a few of them have made such rapid strides on 'their way,' that they are nearly allied to infidelity; for one of them in defence of his way, said to the writer: "I believe but few words between the first chapter of Genesis, and the last chapter of Revelation"! these are some of the fruits of this degenerate way.—

One of those grand-children of this worthy brother in Christ, I will notice more particularly. He being religiously inclined, but the good old way pointed out to him by his much loved grandfather through the scriptures, was too common for him. He thought it unnecessary to do what is written in the scriptures, and went not into the vineyard according to God's appointment; but he 'went his way' and united himself with one of the fashionable churches, where he got religion according to *his way* of thinking.

But his way of thinking, as well as his religion, laid him under no restraint, for if the heart is right, every thing else is right of course, and as the way is degenerate, we look for degenerate fruit. This very man is now a grand father, and some of his grand children not over eleven years old, are perhaps this very night while I am penning these lines, taking lessons on the dancing floor;—at all events, his grand children are sent to dancing school by their parents, who are members of the same church to which their father was united.

Is it not self-evident, that "their way" is a degenerate one, and leads to destruction of soul and body. Only think for one moment if the fourth generation from this most worthy brother, become so far degenerated as to be brought up, and trained on the dancing-floor, instead of being brought up in the nurture and admonition of the Lord; and this too under cover of religion, what can be expected from this family four generations hence, if they continue to go their way. Will it be saying too much, to suppose, that if this way be continued, in less than four generations hence, there will be a brood qualified for any sin, yes fitted for the state prison, perhaps the very gallows itself, and all this because they "went their way."

Dear reader, will you not be alarmed and take warning, and flee from this dangerous way, which you see leads to certain destruction of the soul, and in many respects of the body? I am aware that our children sometimes think and say, their christian parents are too strict with them; but dear children, do you not see, that this degenerate way lies broad before you, and nature loves to go in her own way. God help you to walk in the ways of the Lord, is my prayer. I might say more on this subject, but I close with the words of the Psalmist: "Wherewith shall a young man cleanse his way? By taking heed *thereto* according to thy word." Psalm 119: 9. Amen, says my soul.

* P. *

* * *

Sung by a small girl lately from England.

I ought to love my Saviour,
1 1. 1 1. 3 3 2 2
2 2. 2 2. 4 4 3 3
3 3. 3 3. 5 5 4 4
Because he first lov'd me.
8 2 2 3 2 1
1 3 3 2 2 1
I ought to love my Saviour,
1 3 3 3 5 5 4 4
Because he first lov'd me.
3 2 2 3 2 1.

2. The Jews that crucified him,
And nail'd him to the tree.

3. They all went up to Calvary,
To see him crucified.

4. And there they left him bleeding,
For twice three hours in pain.

5. Joseph begg'd his body,
And laid him in a tomb.

6. Down came an angel,
And roll'd away the stone.

7. Up rose the Saviour,
And conquer'd death and hell.

8. Here comes weeping Mary,
And seeking for her Lord.

9. Go to Simon Peter,
And tell, the Lord is risen.

10. Shout, shout the victory,
The battle is the Lord's.

Hier geben wir für unsere deutsche Kinder eine einfältige Uebersetzung dieses Liedes, so daß auch sie es singen lernen können. Weil wir keine Notenzeichen haben, geben wir die Töne mit Zahlen an, wo 1 der niedrigste Ton ist. Die Tonleiter mit Zahlen ist:

1 2 3 4 5 6 7 8 7 6 5 4 3 2 1

1. Ich liebte gern den Heiland,
Denn er liebt mich zuerst.

2. Die Juden riefen: Kreutzige!
Und brachten ihn zum Tod.

3. Sie giengen all' nach Golgatha
Zu sehen ihn am Kreutz.

4. Und da hing Jesus blutend,
Bis endlich er verschied.

5. Joseph erbat den Leichnam
Und legte ihn in's Grab.

6. Es kam herab ein Engel,
Und wälzt hinweg den Stein.

7. Der Heiland ist erstanden,
Und hat das Grab besiegt.

8. Hier kommt Maria weinend,
Und suchet ihren Herrn.

9. Geh' zu Simon Petro,
Und sage, der Herr lebt.

10. Jauchzt den Sieges Psalmen,
Es triumphirt der Herr.

FROM BROTHER JAMES QUINTER.

Dear brother Kurtz! Grace and peace be with you all. Through the tender mercy of our heavenly Father, we are in the enjoyment of a tolerable share of health. I do not feel quite well at this time, I feel the effects of being exposed to the severe cold during my recent journey. I returned home about a week ago, being absent from home about three weeks. I had the coldest journey I ever experienced, I was traveling the coldest days we had. The weather here, and as far eastward as my journey extended, has been colder than it had been for years. But upon the whole I was favored, and reached my appointments as I had arranged them.

Mr. Fichtner, the person with whom I expected to have the discussion, declined going into a regular debate, consequently we had to go into it in an in-

formal manner, or have no debate. I spoke the first day about three hours. My opponent followed in a speech of nearly the same length. The three last days we each spoke one hour and three quarters each day. I spoke first each day, and my opponent followed. We had large and very attentive congregations; and I hope the truth lost nothing by the investigation.

Upon serious reflection upon our contemplated school, some ideas have been presented to my mind, which I offer to you for your consideration. One important desideratum is, well qualified teachers—teachers possessing both literary and moral qualifications. It has occurred to my mind, that if there are brethren among us, possessing qualifications sufficient to enable them to discharge the duties of teachers in such an institution, perhaps they would not feel free to abandon other callings in which they are now engaged. I have therefore thought, it would be proper to send one or two of our young brethren to school, to qualify them for teachers. Two perhaps would be better than one. I would prefer poor young men, young men who look for success in life, to their own exertions, and the blessing of heaven. I have a person now before my mind, who might answer for one.

Two ways of meeting the tuition expenses, have occurred to my mind. The first is, to present the matter to such of the brethren as we think would be likely to favor the project, and solicit subscriptions of such, to defray the expenses of educating brethren for teachers; this I think could be done without difficulty. The other plan is this: Some of the brethren might become security for those young brethren to be educated, to the institution in which they might receive their education, for their tuition fees. This money to be payed by those brethren who become teachers, out of their salary, after they become teachers.

I merely submit these thoughts to you for consideration, thinking that something of this kind might further an object we both think important and desirable, as an auxiliary for the advancement of Gospel truth.

(The last mentioned object requires a few words of explanation from us. Years ago we could find many brethren, who had received only a common-school education, engaged in teaching school, where the Bible and the New Testament was read, and probably both English & German was taught. But now so much is required of school-teachers, that many of those old teachers cannot pass examination any more, and others have taken their places, who need the Bible no longer, and our children are deprived of a vital element of education, namely the moral and religious.

This want is supplied by some or most religious denominations by Sunday-or Sabbath-schools,; but even this is denied in a great measure to our children for want of teachers. Hence the idea, which struck us both, though unknown to each other at first, to establish a school to educate young brethren for school-teachers.)

QUERIES ANSWERED.

1. Beloved brother K. I would like to have some communication with you and other brethren on a subject that I almost fear to name. —— The question is, *Is the soul of man inherently immortal?* If so, give us the law and testimony.

Reply. In Gen. 1: 27. we read, how 'God created man in his own image,' and Gen. 2: 7. we are informed, that 'the Lord God formed man of the dust of the ground, and breathed into

his nostrils the breath of life; and man became a *living soul.*'

Here we learn that the outward man or his body is formed of the dust of the ground, consisting of many parts, of a perishable material, consequently subject to dissolution, whenever the bodily system should be brought into disorder.

But on the other hand we learn from this passage, that the soul or spirit of man is of an essentially different nature, a simple substance without any parts, not produced from any perishable material, but being a breath of the Almighty, and a spark of Life divine. For so reads Job 33 : 4. "The spirit of God hath made me, and the breath of the Almighty hath given me life."

Doeth the spirit die?—Read Eccl. 12 : 7. 'Then, (at death,) shall the dust (the body formed of the dust) return to the earth as it was; and the spirit shall return unto God who gave it.'

Here we have given you "the law & testimony" as requested. We reserve the Gospel, which has brought life and immortality (fully) to light." till we learn what you make of 'the law and testimony.'

* * *

"2. What is to be done with a brother, that is a minister of the Gospel, and at the same time volunteers his services as a spy of his neighbors, prosecuting and subjecting them to heavy fines and imprisonment under the present rigorous laws in regard to the selling of intoxicating liquors?

Reply. We have no objections whatever against existing laws, or any law calculated to put down vice and immorality, and to promote the peace and welfare of society. We are in no wise averse to the strict execution of the laws by the proper officers and authorities, and as Christians we are in duty bound to submit to those laws, and by no means become transgressors of the same. But just as improper as it would be to send out sheep and lambs to catch wolves, or little innocent children to catch thieves and robbers, or tender females to drive away a savage foe,—just as improper it appears in our view for Christians, not only in name, but in spirit and in truth, and much more so for Christian teachers, to act as above stated. How any one can preach the Gospel of peace and benevolence toward all men, and then turn round, and pursue his neighbor in such a manner, seems to us not only inconsistent, but perfectly irreconcilable. But such questions properly belong to the Yearly Meeting, and it is not for us to decide what is to be done with such a brother.

LONG OBITUARIES.

We have been scolded again and again for inserting long obituaries. We try as much as we can to avoid them, and in last No. we stript two of them of all their flowery appendages, intending to give them a place somewhere else, but they were crowded out finally. In the present No. we had to transgress the limits of a bare notice again, inasmuch as either the circumstances of the life, or of the death, or both seemed to be calculated for a little more than a passing reflection.

OUR CHARITY-FUND.

Continued from page 28.

A W	Greentown, Stark co. O.	$0,50
Conowago-Church	East Berlin, Pa.	2,50
G R	Somerset, Pa.	75
Monrovia-Church,	Md.	6,00
D Z	Myerstown, Pa.	0,50
H N	Boonsboro, Md	1,00
E S	Mt Carroll, Ills	50

	Half produce of vol 3	25
D D	Cumberland co. Pa	50
C K	Franklin co. Va	50
	vol 3	25
J B	Hagerstown, Inda	50
	Church in Clarion co. Pa	2,00

P. S. If any contribution should have been overlooked, or any other mistake made, we should like to be corrected as soon as possible.

WORTHY OF IMITATION.

Meyers Mills, Somerset co. Pa.
January 7th 1856.

Dear Brother. We feel somewhat interested concerning our European brethren. We Brethren, ought, I think, all of us, that possess and enjoy a house and home, and as it were, almost every earthly comfort that we might wish for, which are all gifts of God, which God has given unto us, undoubtedly designed for the purpose that we should do good unto our oppressed fellow-mortals.

I say we should seriously consider this, having our hearts and hands open, and liberally contribute of our increase, to aid those who stand in need of our help. We as a congregation deem it very important, that these brethren should, if brought into our free country, settle together into one section of country, not to be scattered all over the country. If the brethren in general, would take it to hand, it would be but a small matter to raise funds sufficient to purchase land somewhere in the West, say in the state of Iowa, so that each of them might get for himself a small home. I again say, brethren, let us go to work.

I was just now looking over our subscription list which we started two weeks ago, and it amounts to 133 dollars, and I am confident that we can get it up to one hundred and fifty, which sum we are willing to pay over at any time called upon to do so, for the support and relief of the oppressed European brethren. Now, brother Kurtz, try, through the columns of the Visiter, to rouse up the brethren throughout the country to go to work immediately. No more at present. Yours in love.

E. K. B.

For the Gospel-Visiter.

WHERE IS ROBERT DOWNES?

This individual was a member of our church in Shenandoah county Va. for some 5 or 6 years, sold his property, and left his family, a wife and 5 children, last August under very equivocal circumstances. He has not been heard from ever since. Previously he was deemed a consistent member, respected and in good credit, and was making a good living. He had a good education, and was often a school teacher during the winter-months. He is of a slender make, dark complexion, about 6 feet high, and about 40 years old; not very talkative, and when speaking speaks quick, and appears to be easily irritated. His countenance is not very pleasant.

Should this notice meet his eye, let him reflect upon his conduct, and make known his whereabouts &c., and if he will return, and pay his just dues, making also proper acknowledgements, the church will gladly forgive him. His destitute family, which has since removed to another state, feel anxious to hear from him. Meanwhile let Brethren be on their guard and beware of imposition. A more circumstantial notice will be given, if this should not have the desired effect.

Those that can give us any information about said Robert Downes will please direct their letters to

JOHN NEFF Mt. Jackson,
Shenandoah co. Va.

ON THE DEATH OF BROTHER JAMES LYND, sen. Elder of our church in PHILADELPHIA.

December 28, 1851.

He has finished his course,
He has fought the good fight;
He has reached the bright realms
Of peace and delight.
No storm of affliction
Shall bear on him now;
The crown of rejoicing,
Is placed on his brow.
Then joyfully thronging
With melody sweet,
And harps all attuned,
Their brother to greet,
The saints of all ages
Appear on the plain,
And join in one sweet
And enrapturing strain.
What bliss to behold
Midst the bright ones above,
The brethren and friends,
Whom on earth he did love,
And join in the praises
That never shall end,
To Jesus their Saviour,
Redeemer and Friend.

J. E. M. I.

OBITUARY.

SUDDEN DEATH. Our brother JOHN ZIEGLER, sen. of TIMBERVILLE, Rockingham co. Va. is no more. Last Monday morning the 21st of January, after he told his wife, the sister, "that he had had a good night's rest," (which, by the way, were the last words he spoke;) he arose, and the sister having gone to the kitchen, he came into his own room, and while he was in the act of preparing for bathing his body with a hand-bath, he sunk to the floor, where to the great sorrow and alarm the sister found him a minute or two afterwards. Though it was some 15 or 20 minutes before he breathed his last, he never spoke nor moved any more. He had been apparently in good health for his age. Only a little more than a month before his departure he had traveled by stage and railroad to BALTIMORE, to lay in his stock as a tanner. His disease of course must have been paralysis. What a shock to the neighborhood, and how necessary to consider the words of the Saviour, "Therefore be ye also ready, for ye know not in what hour your Lord cometh."

His age was 69 years, 2 months and 27 days. Of 13 children 11 survived him together with the widow, and were all present at his funeral, together with a large concourse of brethren, friends and neighbors, at which occasion brothers Benjamin Bowman, Joseph Miller and Jacob Wine spoke on Job 14: 5. and Rev. 14: 13. feelingly and through the guidance of the Spirit.

How soon has man, that mortal frame,
Run through his course on earth;
And often in the midst of fame
Is laid down low in death.

And oh, how little are concern'd
The greater part of men,
To enter in that heav'nly land,
Where All may entrance gain.

FELL ASLEEP in Jesus the 26th of August last in CLERMONT co. Ohio church-district Sister MARY ANN STOUDER, aged 52 y. 4 m. and 8 days, leaving her sorrowing husband and children with many relatives and friends to mourn her absence. She was a member of the church some thirty years.

Our sister's gone and left us
In the wide world alone,
Has bid farewell to sorrow
With Jesus Christ at home.

Her days on earth are ended,
Her troubles are all o'er;
We trust to meet in heaven,
Where parting is no more.

We're marching through this world
In sorrow, toil and pain;
We'll wrestle while we live
In hopes to meet again.

Will'm don't be discourag'd,
Your spouse is now at rest;
Has bid a-Dieu to trial,
And is with Jesus blest.

Remember, oh remember,
Jesus is still the way;—
And if we hold out faithful
Ere long we'll win the day.

Soon we shall land in Canaan,
That peaceful, promis'd shore,
Where troubles and temptations,
And partings are no more.

J. M.

DIED January 18, 1856 of Typhoid-fever near Accident, Allegeni co. Md. Sister SALLY MUSSER, aged 15 y. 4 m. and 15 d. There is something remarkable and precocious in the short history of her life. She was only about 10 years and 6 months old, when she was baptized, and then stated, that she would have asked for baptism a year before, had she not been afraid, that she would be considered too young. She was married, before she was quite 15 years old, and had to die, after being married only 4 months and 16 days.

Two incidents are peculiarly worthy of notice. The one occurred at the time, when she, child as she was, was about trying the realities of dying unto sin. One morning, before her father had arisen from his bed of rest, she came to his bed-side, and with her eyes full of tears she expressed her desire to be baptized. Her father then questioned her, to ascertain the motive of her desire. He asked: "Do you feel any condemnation for sin?" She answered him, "I don't want to serve the devil;" adding, "I wanted to be baptized a year ago; but I was afraid you would think me too young." Her father then told her, he would lay her case before the church, and so he did. The church received her by baptism, and from that time until the day of her death she lived a devoted life.

The other incident occurred, when she was to try the realities of natural death and the near approach of eternity. Some part of the time of her sickness she was deprived of her reason. However some 3 or 4 days before she departed, she was restored to her right mind, and as her friends came up to her bedside, she would exhort them to be faithful in the service of the Lord. She would then pray for her brothers & sisters in the flesh, and for her brethren and sisters in the Lord, and when her friends stood weeping around her bedside, she said, 'Weep not for me; for I shall soon be at rest; my troubles will soon be at an end."— Her father stood by her bedside, and tried to quiet her. Upon this she clasped him in her arms, and pressed him to her lips, saying, "Father, I shall soon be at rest;— there is no rest for me here;— but I shall soon be at rest."— Thus she died in the triumph of a living faith.

She was the daughter of brother Jacob Beeghly, residing in Allegheni co. Md. Her funeral was preached by J. H. Fillmore and J. Cross from Luke 23: 28. "*Weep not for me, but weep for yourselves and for your children.*"

Departed this life January 13 last of Typhoid fever (in Ross co. O. or vicinity) DAVID MOOMAW, son of Peter and Celia Moomaw, in the 18th year of his age.

He was a favorite of all who knew him,— greatly beloved by his sisters, and dear to his fond parents. They justly indulged the hope, that he would be eminently useful in coming years. But, alas! their fondest hopes are blasted in a moment. It came upon them like a thief in the night; and how unspeakable was the anguish of his fond parents the day of his interment, on whom so many hopes had clustered. To see him laid in the cold earth, oh! how uncertain are all earthly joys, and how soon can the strongest and tenderest ties be severed! Truly this is a world of sorrow, our roses grow on thorns. In the very moment when happiness like a gentle cloud, is hovering around this beloved family, does this unseen tempest burst upon them, and sweeps away their joy.— Our afflictions are momentary; our pilgrimage is short; our separations are temporary. If faithful, we shall soon arrive at our Father's house, where no separation or sorrow is known.

If the sympathy of friends could heal the wound, it would be more than healed. Nothing but the gentle hand of time, and the still more gentle influence of our holy religion, can heal it. May the Lord be with them & strengthen them with might by his Spirit in the inner man, is the prayer of their sympathising brother

J. K.

DIED October 11th last in Butler township, Dekalb co. Indiana SUSANNA SNYDER, daughter of Samuel & Catharine Snyder, aged 9 y. 9 m. and 9 d. Formerly of Morrisons cove, Bedford co. Pa.

DIED in Henry co. Ohio on the 10th of September 1854 JOHN HENRICKS son of John and Catharine Henricks, aged 2 y. 7 m. 8 d. And October the 6th 1855 another— JACOB, aged 6 y. 2 m. 5 d. And on the 16th of the same month ELIZABETH, aged 1 y. 10 m. and 5 days.

Den an der Auszehrung Leidenden.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma, Bronchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da ist nunmehr zuverläßige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) ꝛc. hat das Einathmen sich auf eine vorzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln, eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M. D. General-Agent.
per W. S. Wortman, M. D.

Urtheile der Aerzte. Neuyork 1855. Wir die unterschriebenen ausübenden Aerzte empfehlen herzlich und mit Vergnügen das arzneyliche Einathmen in Krankheiten der Lunge und Luftröhre, als das beste und wirksamste Mittel, das jemals eingeführt wurde. In solchen Krankheiten kann die Anwendung von arzneylichen Dünsten, geradezu in die Lunge eingeathmet, mit Recht als ein großes Geschenk für die leidende Menschheit angesehen werden, indem dadurch die Auszehrung zu einer heilbaren Krankheit wird.

Ralph Stone, *M. D.* W. B. Austin, *M. D.* J. A. Mott, *M. D.* Orville Upson, *M. D.* Cyrus Ringsly, *M. D.* Gavin Wetmore, *M. D.*

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlung geben, welche der schwächste Kranke ohne die geringste Beschwerde gebrauchen kann. Solche, die nicht im Stande sind uns zu besuchen, werden wir auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man addressire

S. D. HARDMAN, *M. D.*
Salem, Columbiana county Ohio.

INTERESTING FOR OUR Virg. and Md. BRETHREN.

Transportation office B. & O. R. R. Co.
Jan. 10, 1856.

J. Cronise Esq. Dear Sir: The parties going to Stephenson co. Illinois, will have to go to Chicago, or through it rather.

Tickets to Chicago from Baltimore, will be $18,50 or 19,50 each. It is somewhat uncertain yet whether we can get deduction made for the forty persons you talked of, beyond our own line.

For a company of that number—we will make a deduction as far as Wheeling. Respectfully
W. P. Smith.

Monrovia, Md. Jan. 11, 1856.

To Eld. H. Kurtz. Poland, O.

Esteemed Brother. The above is a copy of a letter I received this morning from the assistant Master of Transportation of the B & O. R. R. Co., to whom I intimated a short time ago, that I thought 40 persons could be gotten, who would be willing each to pay $25 to go to Chicago and back the coming Spring: naming Baltimore, Monrovia, Frederic, Harpers-Ferry and Martins-

burg, as the points on the Railroad where the brethren would take the cars, and each pay the 25 dollars irrespective of distance on the station points. This is the arrangement which he in his letter states is yet somewhat uncertain.

But one thing appears settled and that is, that this company will give us the benefit of the Round-trip-ticket as far as Wheeling, and perhaps through to Chicago.

I wish to ascertain from the brethren, who may avail themselves of the accommodation thus offered, how many and the names of all who intend to go, and the places they wish to start from—writing to me.

The brethren from Virginia of Rockingham county and others, would doubtless take the cars at Harpers-Ferry, and from Washington co. Md. at Martinsburg, &c. &c.

As soon as a definite arrangement is made through to Chicago, I will write you again. Thy weak brother

J. C.

P. S. Later advices gives us to understand, that there is no willingness on the part of the Western R. R. Co's. to grant special favors this year, but the Baltimore and Ohio R. R. Co. will grant to 40 passengers purchasing tickets all the way through, the return-trip from Wheeling *free*. Brethren from Virginia and Maryland contemplating to attend next yearly meeting, should write to br. Jacob Cronise immediately.

LETTERS RECEIVED

with Remittances

From J Wise $19. Isaac Myers 5. J Cronise 16. Sam Moyer 50 cts. Josiah Beeghly 6. E S Miller 5,50. Jonathan Lichty 8,50. Sam H Cassel 22. Jacob Lichty 1. George Miller Phila. ?. Pet Myers 10. Dan Zug 1. Benj. Beeghly 2. P C Musser 5. Wm Moser 1. Jacob Ziegler 1. J D Trostle 1. Jacob P Lerne 1. George Himes 1 Sam Miller, Greenspring 1. John Ridenour 3. David P Ziegler 6. Henry Newcomer 3. Jacob Sipe 1,50. Peter L Swine 23,66. Joseph A Price 2 Sam Blocher 9. Andrew Snowberger 3. John Neff 5. David Gerlach 1. D H Garber 1. Sam Hohf 3. Martin Coder 6. John Kline 1. H Koontz 1. Noah Enzler 1,25. C G Beam 1. Alex. Holsinger 15. J W Blanch 0,50. Wm. Clark 1. Levi Fry 1. D Demuth 1,50 C Kinsey 1. J H Raffensperger 1. J S Hanger 0,50 Jacob Spanogle 3,50. Dan Widder 1. Moses Shuler 2,50. Wm Moser 1,25. James D Tabler 1. E Slifer 5. J H Raffensperger 1,25. Joseph Masterson 2. J Fisher 1. J D Trostle 0,50. P Brown jr. 1. J B Smith 1. John Goodyear 1. Eliz. Miller 1. B F Moomaw 10. Jos. Shoemaker 7. H Harshberger 1. S Konigmacher 1. Jos R Hanawalt 1. Levi Fry 3. John Brindle 1.

Apology to our Subscribers.

Ill health of one of our printers, whose place is not easily supplied away from cities, beside our own complaints of sore eyes, which do not allow almost any reading by candle-light, made it impossible for us to give more than 24 pages a month this time, if we would bring out the numbers in due season at all; that is, within the month. If possible, we will try to be more punctual again. Please excuse. Remember our brother-assistant has not come on yet, and will not probably before sometime in April, and until then we must try to move along as well as we can.

☞ This (double) No. we shall send out according to our new list. Should there be any mistake, any oversight, please notify us, and we will try to correct it. By this course we hope to ascertain now, what we wished to know three months ago, how many actual subscribers we have, and how many remittances were lost by the mail (See page 56). We have since detected a few more such losses; but if properly mailed, we will try to bear the loss.

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THE

MONTHLY GOSPEL-VISITER,

VOL. VI. NO. 4.

APRIL 1846.

EDITED AND PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

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BY GUSTAVUS SHALE & Co.

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BACK-VOLUMES

OF THE GOSPEL-VISITER,

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1. 2 and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing for complete sets of the Visiter will do well to apply soon.

Direct orders to

HENRY KURTZ.

OF OUR HYMN-BOOKS.

German and English bound together, & English single, we will try to have a constant, regular supply. The price is, for common binding, Six dollars a dozen of the double and Three dollars a dozen of the single English. Small packages can now safely be sent by Mail almost in every direction, and at a small expense. Orders should always be accompanied by the pay, except where a regular, accepted agency exists. Sending by Railroad Express we have found rather the most expensive. Direct orders the same as above.

OF THE MINUTES OF

OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter,
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

MEDICATED INHALATION

THE GREAT REMEDY FOR

Consumption, Asthma, Bronchitis, Laryngitis, and all diseases of the Throat and Lungs.

BREATHING medicine directly into the Lungs is certainly the only rational mode of treating consumption, and it seems strange why such treatment has

THE MONTHLY GOSPEL-VISITER.

VOL. VI. April 1856. NO. 4.

For the Visiter.

THE KING OF TERRORS.

This king of terrors, who is also called death, is the great and bold antagonist of life. He is not ashamed to ente the palaces of the great. The greates kings and most powerful monarchs o the earth, from the earliest period o time, down to the present, had to obey when he sent forth his summons. Yea all the living must obey his mandates to the end of time. Even the King o kings paid respect to his power for a little season. So then, death i the unavoidable portion of both the small and great of all the human race without exception, and should therefore be no stranger to us, or we should at least become familia with his ways and be prepared when he comes; for he will then return our dust 'to the earth as it was, and the spirit shall return unto God who gave it.'

This king is an unwelcome guest however with most of the human family. Even the Christian is prone to treat him unkindly, until he is compelled to approach the stern monster, and as the acquaintance increases, the insatiate devourer of our mortal bodies loses his deformity, and in the end proves himself the Christian's best friend. The Christian, and even all should prepare themselves and make their acquaintance with this their final deliverer, voluntarily & at once, and not treat him as an enemy and unkindly leave him to force himself upon us at the last hour.

Then to treat this our friend and final deliverer as an enemy, is unwise and ungrateful. Is he an enemy who comes to deliver us from sorrows, disappointments, troubles, follies, pains, miseries, woes, and all earthly toils? Can he be an enemy whose errand it is to transfer us from a region of bubbles, from corroding cares, beclouded sorrows, and a sinful world,—to a region where all is peace, endless happiness, in those elysian fields of paradise, where we can live for ever and where death cannot come; and consequently can have no more dominion over us for all endless ages of eternity.

But, let us now bestow a few thoughts upon the fate of those, who are not willing that the man of Calvary should reign over them. "The fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone." Such characters this king will not set free like the Christian, but deliver them over to darkness, wretched woe, and keen despair, there to abide until they shall be called forth again by the trump of God to be judged, and to be cast into that lake above alluded to; 'which is the second death.'

Let us also for a moment contemplate upon the awful terrors, the keen remorse, the fearful dread, the living anguish of the great, the mighty conquerors of the world, the scourgers of the human race, the murderers of [illegible] idolaters of the earth [illegible] impenetrable hangs over [illegible]

no light illuminates their passage to the tomb! With them their glory and their power expires; no subjects will obey them then and forever. No rich perfume can render their memory sacred. With one bold stroke this king will strike them and their glory from the register of life. In the dust their bodies shall moulder, nor will they ever rise to resume their robes of majesty and power. Their crowned heads will lie as low as any of their wretched subjects.

How different the scene with the Christian, who can now joyfully face this king with a smile, and say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, (under the banner of my king, Jesus) I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at the last day: and not to me only, but unto all them also that love his appearing." Surely then, if the Christian perseveres and holds out faithful unto the end, he will have nothing to fear when he falls a victim to this grim monster, for he will yet in the end escape him.

The Christian then, has a hope that is an anchor to the soul, both sure and steadfast, that will steady his frail bark while sailing over the ocean of life, and that will enable him to outride the storms of time—a hope that reaches from earth to heaven. This hope is based on faith in his immaculate Redeemer, and keeps his earthly hopes from running riot into forbidden paths. The cable of this hope can not be sundered, until this king, death, cuts the thread of life and lets the prisoner go free. To live without it is blind infatuation, to die without it eternal ruin.

But alas! frail and timorous mortals as we are, often look upon this king as terrible, as our worst enemy, who is nevertheless our best friend. But with smiling anticipations we generally look upon time as our choicest friend; notwithstanding time wages a perpetual war against us, whitening our locks, furrowing our cheeks, weakening our nerves, poisoning our blood, deranging our whole system of life, and often wasting our mental powers; and then at last delivers us over to death, this king of terrors. How treacherous a friend time is!

I have hinted, that the King of kings had consented to become subject to the power of this king for a short time; yea, verily, death held his sceptre over the Son of God. Let us take a glance upon Calvary and see how Jesus expired upon the cross. But how short the triumph—how transient the conquest. Jesus put forth his strength. He soon left the dominions of this king, death could not hold him; He snatched from the grave the laurels of boasted victory, and placed them upon his own brow; he burst the tomb, and triumphed over his bold enemy. Jesus then, witnessed by his apostles, ascended to his own glorious home, amidst the shouts of angelic throngs, who lifted high the eternal gates, and let the King of glory in. There he lives enthroned in majesty, swaying, and to sway his mild sceptre over his willing and happy subjects through all time to come. There he sits as "our advocate with the Father:" saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

Surely then, the Christian will have great reason to rejoice, when this king —death—comes to break the bond of

carnality, to strip him of mortality and let the imprisoned spirit go free; close the door of a toilsome infelicity, and open that of immortal happiness, when the soul will then again go into its own original, glorious home; there to rest until the glorious period arrives, when Jesus the King of glory, shall again descend from heaven to earth, to make alive all the bodies of his saints. "For as in Adam all die, even so in Christ shall all be made alive, at his coming; even in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then this king will lose his dominion, even over our mortal bodies. Yea, will himself be subject unto death, for it is written: "Death is swallowed up in victory. Oh death, where is thy sting? oh grave, where is thy victory?"

J. E. S.

* * *

For the Gospel-Visiter.

THE DIVINE ORIGIN OF THE SCRIPTURE.

"*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, &c.*"

Inspiration, according to Walker—The infusion of ideas into the mind by a superior power; divine influence. Or according to Peter—"Holy men of God spake as they were moved by the holy Ghost."

From the above we can draw no other conclusion than this: that the scripture is of divine origin, and that the divine penmen were inspired men; that God communicated to them by the holy Spirit what to write or communicate to the children of men.—Considering God's divine attributes, which are—love, justice, mercy and truth, we must conclude, that what He reveals to man is intended for his good, both present and future. Hence Paul tells us, it 'is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto every good work."

Again, "therein is revealed unto us all things necessary for life and salvation." Viewing the Scripture in this light, the God-fearing man or true believer can say in the language of the poet:

Precious Bible, what a treasure
Does the word of God afford;
All I want for life and pleasure,
Food and medicine, shield and sword,
Let the world account me poor,
Having this—I want no more.

But, says the infidel or unbeliever, what evidence have we that the Scripture is of divine origin, as it is represented to be?—We do not intend to enter into the confutation of the many absurd objections brought against the inspiration of the Scripture by infidels, but intend merely to produce a few incontrovertible facts, which should be sufficient to prove the divine origin of the Scripture to every unbiased or unprejudiced mind. The first we will notice is the fulfilment of prophecies. Who but Him who knows the end from the beginning, could reveal or foretell future events, so minutely or with such precision as is done in the prophetic part of the Scripture? For instance, how precisely did the prophets foretell the birth, the life, the suffering, the death, and the resurrection of the Son of God?—All these things were as precisely set forth, as though they had been eyewitnesses of the facts.

But, says one, what evidence have we that these things are really so? We answer, The most incontrovertible in the world. It is we suppose, universally believed, that there was such a man as Alexander the great, and that he

conquered or brought under his dominion, almost the whole then known world. Why do we believe it? because history teaches us. In like manner history teaches the above facts; not only divine history, but also profane, even the enemies of Christ and his Gospel, have left us records of these things. The truth of this is as incontrovertible as the Declaration of American Independence. Yet no one attempts to deny this, while many will deny directly, and many more indirectly the divinity of the Scripture, upon which we may make some remarks hereafter.

While upon the subject of prophecies, we will notice some of the prophecies of Christ and the apostles. How particularly did Christ foretell the destruction of Jerusalem and the temple, which was fulfilled to the very letter! And such part of his prophecies as have not been fulfilled will most assuredly be fulfilled in its time. How exactly did Paul foretell the rise, the progress, and the fall of the man of sin; the same which the prophet Daniel had seen in a vision some centuries before! Paul, in writing to his Thessalonian brethren, says: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God showing himself that he is God."

Could the rise and progress of popery be portrayed in any plainer language? And not only this, but the let or obstacle then in the way, and the removing was hinted at. "And now ye know what withholdeth that he might be revealed in his time; for the mystery of iniquity doth already work, only he who now letteth will *let* until he be taken out of the way." He saw the spirit of apostacy at work in the church in his day; but the persecuting or Roman power prevented its consummation, while it opposed the Christian religion. But he foresaw that that *let* would be removed, which was done when the Roman emperor Constantine professed the Christian religion, and established it as the religion of the empire. Then immediately the wicked one was revealed; for no sooner was this done then the corrupt party of the church, submitted to the dictates of a corrupt court; the beast began to show some of its heads, and not long after Mystery Babylon the great, the mother of harlots and abominations of the earth mounted it, and swayed its political and eccleciastical power over church and state.

Now who in view of these notorious facts can doubt the Scripture to be divine? And if so, all its promises are sure, yea and amen; and all judgments therein threatened will most assuredly be poured out upon the disobedient part of mankind. And now, dear reader, think upon these things, until we visit you again with a second essay on the inspiration of the Scripture.

THEOKLITUS.

* * *

ADVANTAGES OF INQUIRY.

"*Ask thy father, and he will show thee; thy elders, and they will tell thee.*" Deut. 22: 7.

There is much truth in the proverb, He that will learn of none but himself, is sure to have a fool for *his* master. The way to advance in knowledge, is to be sensible of our own deficiencies, and willing to avail ourselves of assistance. The cause of all errors is pride; for though we are ignorant, and unable to guide ourselves, there is an infallible Instructor, under whose teachings we may place ourselves—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

And there are others that may be subordinately consulted: they possess

and can impart a little of his judgment; for in his light they see light. The priest's lips should keep knowledge; and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. And not only ministers, but private Christians may be useful—yea, and unlearned Christians, & poor and afflicted Christians, who walk much with God, and draw in their irradiations immediately from the Scriptures. Indeed, there is hardly a being, however inferior to ourselves in some respects, but, being better versed in others, can teach us something. A wise man will learn more from a fool, then a fool will learn from a thousand wise men.—The Scripture sends us even to the brute creation: "Ask now the beast, and they shall teach thee; and the fowls of the air, and they shall tell thee." "Go to the ant, thou sluggard; consider her ways and be wise."

But I said, days should speak, and multitude of years should teach wisdom. It is true, great men are not always wise, neither do the aged understand judgment: yet they must have had many more opportunities for observation and decision than others; and God obviously intended to place some under the tuition of others. We were designed to live in a state of connection with, and dependence upon each other: and while the old need the strength and activeness of the young, the young need the prudence and counsel of the old. Therefore, says Peter, "Ye younger, submit yourselves unto the elder." In them nothing can be more offensive than self-sufficiency. Surely, they must acknowledge, that those who are much older than themselves have at least the advantage of *experience*, which is commonly the slow growth of time, and is the most valuable of all knowledge. And when young people so often err in the connexions they form, and the steps they take, and the hazards they run into; is it not from that self-confidence which deems advice needless? They are not sober-minded; but think more highly of themselves than they ought to think.

But what advantages do we derive from writing and printing! The birds and beasts are no wiser now, than when they went to Noah for shelter, and to Adam for names. It is nearly the same with savage life: knowledge is not preserved, transmitted, and increased, for want of books. But in consequence of these helps, the improvements of one age flow into another, and the stream is continually enlarging by the influx of additional discoveries. By means of them, we can consult the dead, as well as the living: for though dead, they yet speak. And we can hold converse with Bacon, and Boyle; with Luther, and Leighton: and can be *alone* with them; and be with them in their best moments; and when they are most ready to communicate. Yea, by the Scriptures, we can associate with Paul, and Isaiah; with Moses, and the Patriarchs; and can sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

W. J.

OUR SCHOOLMASTER.

"*The law was our schoolmaster to bring us unto Christ.*"—Gal. 3: 24.

What law? Three kinds of law were given to the Jews. It is not necessary to exclude either, though the last is principally intended.

The *judicial*. This regarded their policy as a nation; regulated their conduct towards each other; and determined their civil crimes and penalties. It-

ven this led to Christ; especially the right of redemption, which lay with the nearest of kin. So did also the provision of the cities of refuge—and happy they who have fled for shelter and relief to him that was prefigured by them.

The *ceremonial*. This prescribed their worship, and enjoined a multitude of services and sacrifices which were all shadows of good things to come, but the body was Christ. It would be endless to particularize. The tabernacle, the mercy-seat, the altar, the table of shew-bread, the paschal lamb—all these led to him, and derived their importance from the relation. And hence those who deny their typical use have always spoken depreciatingly of them. The Jews were in the infancy of the Church; and these ceremonies were like pictures placed over the child's lessons: or the whole economy may be considered as a star to the travelers in search of the Consolation of Israel, going before them till it stood over where the young child was—and then disappearing.

The *moral*. This was of universal and perpetual obligation; being founded not on any positive appointment or authority; but in the nature of man; and the relations subsisting between him and God, and between him and his fellow-creatures. The substance of it is, to love God supremely, and our neighbor as ourselves. Is this unreasonable? Can God himself dispense with it? Can he require less?

Now this leads us to Christ,—First, by convincing us of sin: for by the law is the knowledge of sin. It is owing to men's ignorance of this law that they think so well of themselves. Did they know that it ranks all omissions of duty in the number of sins; that it extends to the state of the heart, as well as of the life; and to our motives and principles as well as our actions, self-abased and despairing, they would be constrained to cry out, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified."

Secondly, by showing us our danger. This results from transgression; for the curse enters with all sin—"cursed is every one that continueth not in all things written in the book of the law to do them." If you were in a room where there was a dead lion, you would not be afraid. But if while you were walking by, he should come to life, and rise upon his feet, and glare his eyeballs, and begin to roar;—as he revived, you would die with fear.—So it was with Paul—"I was alive," says he, "without the law: but when the commandment came, sin revived, and I died."

Thirdly, by gendering despair of life by it. Here again the Apostle tells us, that his death *to* the law was also *by* it. "I *through* the law am dead unto the law, that I might live unto God." Thus the extremity of the danger makes us call out for a deliverer. Famine lectured back the Prodigal to his father's house. Disease drives the patient to apply to a physician, which he would otherwise neglect, and to submit to a remedy which he would otherwise reject.—"The law is our schoolmaster to bring us unto Christ."

The law, therefore, is good if it be used lawfully; and ministers ought to preach it. Some pass under a greater law work than others; but let none question the genuineness of the relief they have obtained from Christ, because they have not experienced much terror and distress. This terror and distress are but in the order of means; and the design of them is answered if

we are brought to Christ, and acquiesce in *his* salvation.

—Every one therefore that hath heard and learned of the Father cometh unto Him, and can find encouragement nowhere else.—And him that cometh unto me, says the Saviour, I will in no wise cast out.

W. J.

For the Gospel-Visiter.

FASTING.

A FEW QUOTATIONS AND REMARKS.

"And they said unto him, Why do the disciples of John *fast* often, and make prayers, and likewise the disciples of the pharisees; but thine *eat and drink?* And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they *fast* in *those* days." Luke 5: 33—35.

"But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly." Matth. 6: 17. 18.

"Howbeit this kind goeth not out, but by prayer and fasting." Matth. 17: 21.

"As they ministered to the Lord, and fasted, the holy Ghost said: Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13: 2. 3.

"And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14: 23.

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and—behold—a man stood before me in bright clothing, &c." Acts 10: 30.

"That ye may give yourselves to fasting and prayer." 1 Cor. 7: 5.

Our Saviour also fasted. He *fasted*, and was afterward a *hungered*. It is not said how often, nor how long we should fast,—but that it should be done occasionally is very evident from the above quotations, as well as other portions of Scripture. Cornelius probably fasted nearly a night and a day; or, "until the ninth hour." And his was a fast (we have much reason to believe) that was acceptable in the sight of God. If we know these things, let us not forget to do them.

D.

* * *

PRIDE IS ABOMINATION.

"For that which is highly esteemed among men, is abomination in the sight of God." Luke 16: 15.

Is there any thing more highly esteemed among men—than a conformity to the fashions and customs, and pomp and pride of this world! Do we not see in the world one trying to excel another! Not in humility, not in self-denial, nay, but in conforming to the foolish and sinful fashions and customs of the day; in finery, grandeur and display, in arrogance and pride.— O remember, 'That which is highly esteemed among men, is abomination in the sight of God."

"Pride goeth before destruction, and a haughty spirit before a fall." Oh remember, that "whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted." Luke 14: 11.

D.

* * *

OBEY YOUR PARENTS.

Children, remember that it is your duty to 'obey your parents in the Lord.' "Honor thy father and thy mother." Do so, and you have this precious prom-

ise "That it may be well with thee, and thou mayest live long on the earth." Think of your helpless infancy.

Be kind and grateful then to thy father and mother, forget them not in their old age; but comfort, assist, and support them in their declining years.

Children, perform *all your duties*, and the Lord will bless you in this world, and own you in the world to come.

D.

For the Visiter.

ORIGINAL POETRY.

By faith I've now a conquering vow,
And stand on Zion's mountain;
Of sins and crimes I'm washed betimes
In Christ, the living fountain:
Farewell to ease, let sin all cease,
I've come to this conclusion,
To leave the toys of earthly joys,
And all the world's confusion.

2.

The God of love looks from above
On this our generation,
He sends a show'r of his great power
A show'r of consolation.
Brethren, rejoice, lift up your voice,
And cast away all trouble;
The sound of rain is heard again,
And Jesus blessing double.

3.

The jubilee sound is heard around,
The trumpets are a sounding,
And sinners bow to Jesus now,
While grace is all abounding;
The saints rejoice, with thankful voice,
Backsliders are returning,—
And sinners cry, Where shall we fly,
From everlasting burning!

4.

The God of truth converts our youth
With grace's sweet effusion,
While some cry out and make a shout
And say, 'Tis all delusion.
They 've bold, we know, but they must go
To darkness and perdition,
If they do slight the heavenly light
Of Christ the great Physician.

5.

Against the youth that slights the truth,
There is a dreadful sentence,—
Who sin away their precious day,
And die without repentance;
They 'll shrink at death, in every breath
They fear that dreadful thunder;
They fear that God will lift his rod
And smite them all asunder.

6.

Come lovely youth, embrace the truth,
In days of your probation;
Now in your prime is the best time,
To seek for your salvation.
Oh now embrace free-offer'd grace,
Be not to Christ a stranger;
There 's none beside, that is so tried
To shelter you from danger.

7.

Fly, sinner, fly! Why will you die?
God's vengeance is pursuing;
Make his free grace your hiding-place,
And 'scape that dreadful ruin,
You better turn your sins to mourn,
And seek with strong desire,—
Than fall a prey at the last day,
To hell's devouring fire.

8.

A word to you, backsliders too,
Who're living in deception—
And destitute of heavenly fruit,
And rest on false impression.
The Almighty God will send his rod,
And visit your transgression,
And let you know, that you must go
Beyond a bare profession.

9.

Some seek in health for heirs & wealth,
And some for golden treasure;
Give me the Lord for my reward,
I'll ask for no more pleasure.
He is to me a boundless sea,
A full and boundless ocean;
He is the saint's inheritance,
And everlasting portion.

H. M. B.

For the Gospel-Visiter.

THE TONGUE.

"The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3 : 8.

This little member of ours, designed by our Creator for none but useful purposes; is however, times without number the source of incalculable mischief and the keenest regret. If we have not skill constantly to guide it by prudence, discretion, charity, and wisdom, it will run at random, and, in a moment of passion, may commit a serious trespass on our neighbor, brother, or best friend, one that we can perhaps not readily repair. The Apostle says it "boasteth great things. Behold, how great a matter a little fire kindleth." A trespass committed by our tongue is often more fatal to reputation and friendship than a trespass or wrong committed in almost any other shape, and is therefore the less excusable.

Our text positively declares that the tongue is an unruly member and cannot be tamed, and, that it is full of deadly poison. Then brethren, and sisters too, let us bridle our tongues and keep them with all diligence, remembering, that the apostle says, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "And he that never indulges in idle talk, is a wise man." Then, let us devote our tongues to the advancement of the glorious cause of our immaculate Redeemer, and, in preparing ourselves for that glorious rest, prepared for all the true followers of the Lamb of God, who taketh away the sins of all those who enlist under the banner of the cross, and hold out faithful to the end. The psalmist also admonishes us to bridle our tongues, when he says, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it."

In a community there may be a variety of tongues permitted to run at large by their owners, many of whom commit trespasses daily. Such tongues are a nuisance in society, and a disgrace to their owners. The tongue that is bent on mischief, the babbling, the tatling, the whispering, the meddling, all these are trespassing on the community constantly. The apostle also speaks of fiery tongues, which he says are "a world of iniquity," and that "it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." That such tongues are abroad is very true; and being set on fire of hell, they scatter fire-brands among friends, set families, neighborhoods, churches, and social circles in a flame.

There is also a black slandering tongue abroad, which is constantly preying upon innocence and virtue, sparing neither private nor public reputation Not content with its own base acts, it is often found in league with the envious, jealous, and revengeful tongue, and, aided by this trio, they can manufacture truth into falsehood, good into evil, innocence into crime &c. Now, "This wisdom descendeth not from above, but is earthly, sensual, devilish." There are also the talebearing, profane swearing, and cursing tongues; some of these will curse men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

There are also a variety of other tongues that are not so polluted, but which need correction. The scolding tongue often produces mischief, and always disturbs the harmony of a family.

It destroys good government, is a bad example to children, destroys respect, and impairs love. Let us then put bridles on our tongues and set a guard before our lips; lest the words of our own mouths will destroy our peace,' for the thoughtless man bridles not his tongue, he speaks at random, and entangles himself in the foolishness of his own words.' Let us all remember, that for every idle word, we must render an account at the tribunal of the Great Jehovah. Let us also remember that the wise man says, "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." Let us strive never to say too much.

Many well disposed tongues frequently say too much, and weary others with their continuous talking, apparently not knowing when they have said enough, and often render themselves ridiculous; seeming to forget that others have a right to talk as well as they, and may have ideas of their own, and tongues to express them too. If a company of such persons with such tongues do happen to meet, and their tongues all let loose, the history of Babel is at once forced upon the mind of a reflecting person. In our social meetings & in moments of passion, we are all prone to say too much. "A talkative man is a nuisance to society; the ear grows sick of his babbling, the torrent of his words overwhelms conversation."

Persons who have a talent to talk, are always in danger of saying too much, especially those who form too high an estimation of themselves are sure to run into this error. The young often make mistakes by talking instead of listening. Many public speakers say too much for their own credit and the edification of those who hear them; they seem to forget to stop when they have said enough, and so waste the time by saying too much. If our brother has committed a fault, or hurt our feelings, and, instead of going to him and kindly endeavoring to reclaim him, we proclaim it to others, we violate the duty we owe him by saying too much.

To find fault with the sisters for saying too much would perhaps be uncharitable; but I hope they will pardon me when I only undertake to remind them that eighteen hundred years ago, an eminent apostle had occasion to say that there were sisters then in the church, who had "learned to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies; speaking things which they ought not." Notwithstanding all this, I hope there are no sisters in the church now, that would defile their mouths with any of the vile tongues above alluded to. Nevertheless let us all bridle our tongues, and keep our hearts with all diligence, and be careful not to offend in word, deed or action.

A BROTHER.

Communicated.

THE GOOD SAMARITAN.

When the pharisees and lawyers heard our blessed Master in the days of his flesh preach the free salvation of God, namely that sinners are to be saved, not by works of righteousness which they have done, but of God's own mercy and by a righteousness given them by him, elsewhere therefore called the righteousness of God, they were greatly offended, and used to set men to watch his words, to see if they could entangle him in his talk, and so find an occasion to put him to death. It was with some such view

a certain lawyer come tempting our Saviour, and asking him, what shall I do to inherit eternal life? As though he had said if we cannot be saved by keeping the law, by offering sacrifices & by doing good, what must I do? To whom the Lord Jesus, finding him not convinced of sin or of his helpless state and condition by the law, for which end the law was given, but on the contrary building on his own performances, as I fear many hundreds and thousands do in this our day, gave him this answer, What is written in the law? How readest thou? He answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Then said Jesus, Thou hast answered right; this do and thou shalt live, which words were the promise of God to the children of Israel on conditions of keeping every tittle of the law. Lev. 18: 5. So that our Saviour put the lawyer to look into the law, not as if he could fit himself thereby for the glory and kingdom of heaven, but thus spake to put him in mind, that if he did all that was written in the law he should live; but if he broke the least point, he was guilty of all, and under the curse, and must stand in need of the righteousness of God which he preached and which also was witnessed by the law and the prophets.

But before I proceed any farther with the circumstance of the lawyer and our Saviour, I wil try to speak a few words in regard to the answer of the lawyer to the Saviour, Thou shalt love the Lord thy God &c. Now this seems to be obligatory binding upon God's creatures to love him, although there are thousands and peradventure millions that do not love him, consequently they cannot be his subjects. Let us not love in word, neither in tongue, but in deed and in truth; there is no fear in love, but perfect love casteth out fear. We ought to love him, because he first loved us.

I said that millions do not love him, and therefore cannot be his subjects. God has always left a criterion, whereby we may know, whether we are his children, and whether we love him. Christ expressly says, If ye love me, you will keep my words; for this is the love of God, that we keep his commandments, and his commandments are not grievous! John 5: 3. If any man will say I love the Lord Jesus Christ, and will make light of any of his commands, or would say, this or that command is not essential to salvation; will prove to a demonstration, that he does not love him at all.

Now I propose to offer a few remarks if God will be my helper in regard to the parable the Saviour put forth to the lawyer. It appears as though the lawyer was willing to justify himself, being thus answered by the Saviour and asked, Who is my neighbor? In answer to which the Saviour put forth the parable of a poor man, who in his journey from Jerusalem to Jericho fell among thieves, which stripped him of his raiment and wounded him and departed leaving him half dead. While he lay in this sad condition, by chance there came along a priest, and after him likewise a Levite, who both looked on him, but passed by on the other side of the road without helping him.

At last came along a poor Samaritan, and when he saw him, he had compassion on him, and alighted down from his beast, and went to the poor man, and poured oil and wine into his wounds, and bound them up, and put him on his beast and took him to an inn, and took

care of him. And on the morrow, when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbor unto him that fell among the thieves? And he said, he that showed on him mercy. Then said Jesus unto him, Go and do thou likewise.

It is certain, that all the parables, that our Saviour put forth, are written for our learning. But as the bees out of every flower gather some honey, so we out of every portion of the sacred writings should gather some spiritual food for our souls; but as the bees cannot draw out the honey, till the sun shining on them opens the flowers, so neither can we get any sweetness from the word, till the sun of righteousness shines on it and opens it to our understanding.

For till then the most plain places are like a sealed book. Now it may be very likely, this man going from Jerusalem to Jericho was a Jew, who dwelt in Jerusalem. I cannot but observe here, that the Jews and the Samaritans in a great degree were enemies one to another, and had no dealing with one another, which may be seen in John 4 : 9. but now if God will be my helper, I will try to open this parable according to my views. It may perhaps be a means to bring the unconverted to reflect upon their state and condition.

Dost thou know, who this poor man was? If thou dost not, I will tell thee. It is thy own poor soul, and thou art the man. When our Father Adam had his power and righteosness in his own hands in Paradise, as he journeyed there, the devil and his angels, those thieves watched for him and stripped him of his righteousness, and not him only, but all his wretched race, and bound him with unbelief, wounded him with lust, pride, wrath, disobedience, &c. and having cast him out of the way of peace, and put him into a perishing condition, left him half dead, that is: dead in soul, and dying in his body without power to turn to God, or help himself, or rise to seek for mercy, but indeed helpless and miserable.

He could do nothing, but feel the smart and pain of sin, a wounded conscience. When man was thus fallen, the Lord gave the Mosaical dispensation which may be meant by the priest and Levite passing by. But in vain are all the offerings of ten thousand priests; in vain the fat of slain beasts and the blood of lambs, and goats, and calves, when offered to take away the sinner's sins and to restore him to his former happy state and condition. In vain the Levite read the law, and bids the sinner arise, do all the good he can; keep the commandments, and diligently walk in all the ordinances of the Lord.

For he by nature hath no power to do one good thing in the sight of the Lord, till he is quickened and born again of water and of the Spirit, or of the holy Ghost. Now, methinks, I hear thee say, every thing from whom I expected redress or comfort hath passed by on the other side, and now what shall I do? Why, behold, the good Samaritan draws near; Jesus is the good Samaritan, the Saviour, whom thou hast more evilly treated by wicked works than the Jews ever treated the Samaritans.

Thou hast made him endure sore trials of mocking, of shame, of pain, and art his enemy yet; he looks upon thee; he sees thy soul ready to perish, and lo! he alights from his throne, and comes down from heaven to earth, that he

may show thee mercy. Do thy wounds smart? Do thy sins put thee to pain? His rich blood like wine and oil will he pour in. Poor, helpless sinner; be not afraid: for though thou canst not rise from thy low estate to seek help, yet thou shalt not perish. Only behold the good Samaritan reaching out salvation for thee.

His grace shall be like sweet healing oil, wherewith he shall anoint and bathe all thy bruised places, and recover thee. Surely the Lord Jesus is not more lively shadowed out in any parable than in this before us? He uncovers himself to cover sinners, and takes care of them insomuch, that he was content to be our servant, and walk weary through the world, that poor diseased souls might be carried in the chariot of his everlasting arms to heaven.

How doth he also charge his ministers to take care of them! Comfort ye, comfort ye my people; saith the Lord, and leaving with the officers of his church, which is our inn on this side of our eternal world power and encouragement and patience and a blessing that they may wait on his dear children and what thou spendest more when I come again I will repay thee;—as if he had said what thou layest out in pain, in labours, in watchings, in fastings, in travail, in temptations, in sufferings, I will repay thee in the last day.

And now let me address myself to you, who have found this good Samaritan pass by you, who knows that your naked souls have been saved and covered in the righteousnes of the Son of God, and poured on my wounded conscience oil and wine, and recovered my languishing fainting soul; he brought me tenderly to his banqueting house and his banner over me was love. He has risen upon me with healing in his wings, and restored me more than I lost in the fall, when the devil stripped me, and wounded me, and left me naked and bare, and not only half, but quite dead in trespasses and in sins.

I lost then my happiness, my comfort, my life, my all, but have found more lasting and perfect happiness, more solid and enduring consolation and, eternal life hid with Christ in God. And now have I the Lord for my portion, and my treasure is in heaven, where moth and rust cannot corrupt, and where thieves cannot break through and steal. Go and do likewise to your persecutors, slanderers, and such as speak all manner of evil against you falsely, so shall you adorn the Gospel of our Lord Jesus Christ and glorify your Father, which is in heaven.

G. W. B.

From the Christian Union and Religious Review.

(Two Numbers of this publication were sent us by one of our subscribers, pointing out a couple of articles contained therein concerning the Brethren, though under the vulgar caption of "The Tunkers." We give them verbatim and literatim at this time, and shall give our own remarks in our next, in hope that they will also find a place in said paper.)

THE "TUNKERS" NO. 1.

By Eld. C. Sine.

Brother Orvis. By the above caption I do not wish to be understood as having a desire to engage in a controversy or 'a war of words' with the peaceable and orderly people known by the name of "Dunkards" or *more* properly "*Tunkers.*" But from the following circumstance I have been induced to lay before your readers, a few thoughts on some of their peculiarities.

I had the privilege, not long since, of hearing one of their principal speakers

(Mr. S . . . . .) address a congregation *from* the following passage of scripture, James 1: 22. "But be ye doers of the word, and not hearers only, deceiving your ownselves."

From this text, the speaker took occasion to contend for certain things, which, in his opinion, were clearly taught in the word of the Lord, and of course, all who did not understand the subject in the same light were considered, in his judgment, as "deceiving their ownselves."

The points of doctrine, or christian practice for which he contended, were five in number, and were the following:

1. That the proper action of Christian Baptism, consists in a *trine immersion*, or immersing the subject three times.

2. That washing the saints feet is a *church ordinance* to be performed in the public assembly; and is as plain a duty as any other.

3. That the supper eaten by the Saviour with his disciples was a *passover*, not the *Jewish* but the *Christian* passover.

4. That the communion was not the Lord's supper, and was never so called by an inspired writer.

5. That the "holy kiss" or kiss of love, was a *church ordinance*, and is commanded *five* times, while baptism is commanded but *once*.

These five points (not of *Calvinism* but of *Tunkerism*) were argued at some length by the speaker, who contended zealously that they were a part and parcel of the teachings of the inspired volume, and by neglecting them, we were deceiving our own selves.

Now if these things are really so, if the word of the Lord enjoins the observance of these things as the Tunkers observe them, ought we not to observe them in the same manner! Especially, as we profess to be governed in all matters of faith and practice by that inspired volume. If the word of the Lord has enjoined these things upon us, we are certainly deceiving ourselves while we live in the neglect of them.

To ascertain whether or not these things are made obligatory upon us, I propose to give the subject an investigation, and in so doing shall examine the arguments of the speaker, and shall examine—

1. The doctrine of 'trine immersion.' The only passage of scripture upon which the Tunkers rely for proof of their position on this point is Matth. 28: 19. "Baptizing them in the name of the Father, and of the Son, and of the holy Ghost."

Now does this passage, when interpreted according to the laws of language, prove that the subject for baptism should be immersed three times? Once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost? If so, we should not hesitate to observe it in this manner.

The first argument of the speaker in favor of his position was that the passage does not say, in the *names* of the Father &c., but in the *name*, &c.—True, but would it be necessary to use the word "names" in the plural, to show that a single immersion was all that was intended! When Paul speaks of the kingdom of Christ *and* of God, he does not mean that there are two separate and distinct kingdoms, but simply that the Kingdom is the property of Christ and of God.

But we were told that OF was a preposition and there must be a distinct action for each preposition in the sentence." In this exposition of the subject the old father's grammar was certainly at fault, for prepositions do not express *action*, but only *relation*. They are used to connect words and show the relation between them. In this sentence the preposition OF connects name and Father, name and son, &c., and shows the relation between them.

Another argument of the speaker was that "the passage was elliptical, and to supply the ellipsis it would read: baptizing them in the name of the Father; baptizing them in the name of the Son; baptizing them in the name of the Holy Ghost." This appears to me to be a mistake. For the ellipsis is supplied simply by a repetition of the word "name." The copulative conjunction '*and*' is also connective; it is used to join on a word or sentence implying addition. Hence it has the sense of *add*. To the name of the Father, it joins on—or adds the name of the Son, &c.

The only word in the passage that expresses action, is the active participle 'baptizing,' and the action terminates on *them*, as its object, or as Grammarians say, it governs *them* in the objective case. This action is to be done in the name of the Father and (add what? not the action baptizing, but the name) of the Son, and (add the name) of the Holy Ghost.

Another argument of the speaker in favor of trine immersion, was the antiquity of the practice. He said brother Campbell as well as Dr. Rice, in their Lexington debate, contended that trine immersion was practiced as early as the second century. This may all be true, but I presume that neither Campbell nor Rice, would contend that it was the practice of the apostles.

There were other things practiced in the name of Christianity in the second century, which father S..... himself would not allow. And indeed the antiquity of a practice is no evidence of its divine origin, unless it can be traced back to the days of the apostles.

In attempting to answer the objection founded on Ephesians 4: 5. "There is *one* baptism," we were told that it was a 'trinity baptism',—'three immersions in one baptism.' But his trinity differed from any other trinity of which we have been informed. For the speaker contended, and correctly too, that the word *baptizo*, had not been translated, but only adopted in our language with an english termination, and if it had been translated, it would be *immerse*. Then when Paul says there is "*one baptism*," it would be *one immersion*. His trinity would then be three immersions in one immersion. Now no intelligent trinitarian ever contended that there were three Gods in *one* God, but only three *persons* in one God.

In conclusion, I will offer one argument against the doctrine of trine immersion. Baptism is intended to prefigure the burial and resurrection of Christ. But as Christ was buried and resurrected but once, does not trine immersion destroy the figure? So it appears to me. But for the present we dismiss the subject. In my next, I shall examine the subject of washing the saints' feet.

THE "TUNKERS," No. 2.

By eld. C. Sine.

Brother Orvis:—According to promise I proceed to examine the argument of the Tunkers on the subject of washing Feet.

This is one of the subjects upon which Christians honestly differ. The Tunkers, with some other professors, look upon it as a church ordinance, and "that it is as plain a command as any other." They regard it as a positive duty, to be attended to at the time, and in connection with the communion. This was the view of the subject contended for by Mr. S....., and of course all who were of a different opinion were "deceiving their own selves." There are others however, who as honestly believe it to be a mere act of hospitality, to be attended to only when occasion requires; while a third class regard it as a *special* and not a *general* law—That it was given to the apostles for a certain purpose, but was not intended to be perpetuated as a church ordinance.

If the Saviour designed that washing feet should be observed as a church ordinance, no sincere christian would hesitate to attend to it, when convinced of that fact. If this were the case, I should conclude with father S....., that all who reject the authority of Christ by refusing to attend to it. are indeed "deceiving their own selves." A careful examination of the Scriptures would certainly set this subject in its true light before the public; and decide what the will of the Lord is. This I shall proceed to do; and as I have no bias nor prepossession either *for* or *against* the practice, I think I can do it impartially. Washing feet is named several times in the Old Testament, but is always spoken of as an act of hospitality.

Abraham said (to the men who appeared to him as he sat in the door of his tent, Gen. 18: 3,) "Let a little water I pray you be fetched, and wash your feet," &c.

Lot said (to the angels that appeared to him, Gen. 19: 2.) "Tarry all night and wash your feet," &c.

Laban (Gen. 24; 32,) "Gave water to wash the feet of Abraham's servant, and the men's feet that were with him."

And Gen. 43: 25. "The man brought the men (Joseph's brethren) into his (Joseph's) house, and they gave them water and they washed their feet."

These are the principal passages that refer to feet-washing in the Old Testament, and they all speak of it as a part of the entertainment.

The passage in the New Testament upon which the Tunkers rely for proof of their position, is John 13: 4—17, but this passage when closely examined fails to sustain them.—The feet washing mentioned in this chapter was certainly not at the *time*, and probably not at the *place* where the communion was instituted.

Paul says (1 Cor. 11: 23,) "The Lord Jesus the same night in which he was betrayed took bread," &c. And in Matt. 26: 2, we read, "after two days is the passover and the Son of man is betrayed," &c. From which we learn that Christ was betrayed, and the communion instituted, both on the night of the passover. But from John 13: 1—4, we learn that the supper eaten in connection with washing feet, was "*before the feast of the passover.*" '*Supper being ended*,' &c. '*He riseth from supper*,' &c.

In verse 2d it is said, 'The devil having put it into the heart of Judas Iscariot,—to betray him.' But the devil did not enter into Judas till *after* the feetwashing, and yet it was certainly *before* the passover. Verse 26. "after he had dipped the sop, he gave it to Judas." Verse 27, "after the sop Satan entered into him." 'Then said Jesus unto him, what thou doest do quickly.' This, some of the disciples understood the Saviour to mean that Judas should buy such things as they needed 'against the feast.' Which proves that the passover, here called "the feast," was still in the future. Compare Luke 22: 1. "the feast of unleavened bread drew nigh, which is called the passover." Ver. 3, "Then entered Satan into Judas." Ver. 6, he sought opportunity to betray him." Ver. 7, "Then came the day of unleavened bread, when the passover must be killed." ver. 11, where is the guest chamber, where I shall eat the passover with my disciples?"

From the foregoing it appears conclusive,

1. That after eating a common supper, Christ arose from the table and washed the disciples' feet.

2. That at a subsequent supper (unless it can be shown that he eat two suppers the same night, which is not likely) he gave the sop to Judas, after which Satan entered into him.

3. That this was at least one supper before the passover, otherwise how could the disciples have understood the Saviour to mean that Judas should buy something "*against the feast?*" If the

above be correct, then was the supper spoken of in connection with feet washing at least two days before the passover, and consequently two days before the institution of the communion. And from the following it appears that the supper was eaten in Bethany and not in Jerusalem. John 12: 1, "Jesus six days before the passover came to Bethany." Verse 2, "There (not at that time, but in that place,) they made him a supper;" and at that supper a woman anointed him with an alabaster box of ointment. In Matt. 26: 2. it is said, "after two days is the passover." Verse 6, "while Jesus was in Bethany, in the house of Simon," a woman anointed him with an alabaster box of ointment, "while he sat at meat." It is certain that the supper mentioned John 12: 2, is the same that is here spoken of, which appears from the circumstance of the anointing being recorded in connection with them, and as this was two days before the passover, and we have seen that the supper mentioned in connection with feet-washing took place in Bethany and not in Jerusalem.

If then the feet-washing of John 13th was not at the time of the communion, but two days previous to it—not at Jerusalem, but at Bethany—why should it be considered an ordinance to be observed in connection with it?

Another of father Shafer's arguments in support of feet washing, was Mat. 28: 20. "Teaching them to observe all things whatsoever I have commanded you."

Now the "all things" in the passage must either mean all that he commanded them to *do*, or all that he commanded them to *teach*. The former would prove too much. For the disciples were commanded not to preach to any but the Jews, not to take any silver, or gold, or brass, for their journey, when they went to preach, nor to wear any shoes. These things they were to observe and do, but they were not to be enjoined upon others under the new economy. The passage must therefore mean all things that he had commanded them to teach. But as they have never taught feet-washing as a public ordinance, we reason *a posteriori*, that they were not commanded to teach it, that it was no part of their mission. Paul says, 1 Cor. 11: 23. "For I have received of the Lord that which I delivered unto you," &c. But in delivering his message he says nothing about washing feet, though he speaks particularly of the communion. The conclusion is, therefore, that feet-washing was no part of his message, and that it has no connection with the communion. The only passage in the epistolatory writings, where washing feet is named, is 1 Tim. 5: 10. Paul (speaking I suppose, of widows who were to be supported by the church-treasury) says, 'If she have brought up children, if she have lodged strangers, if she have washed the saints' feet,' &c. Now for any thing that this passage says about it, we might as plausible contend that bringing up children or lodging strangers, are church ordinances, as washing feet,—for they are spoken of as works of benevolence, and not as positive institutions. And further, this passage affords strong presumptive evidence that washing feet is not a church ordinance. Paul could not have said of a member of the church, If she have been baptized, if she have partook of the communion. &c. for these being church ordinances, the members of the church had all attended to them as such, without any '*ifs*' about it.

The phraseology used in connection with washing feet, John 13: 14. proves to be a *special* and not a *general* duty. 'If I have washed your feet, ye also ought to wash one another's feet.' Now is it not true that the 'ye' personates the same characters that are personated by the 'your' and no others? If so, was not the command (if it really be a command) given to the apostles only? The same phraseology occurs frequently in the writings of John. 1 Epist. 4:

11. "If God so loved us, we ought also to love one another." In this case it is plain that as God's love extended to all, all are under obligation to love one another. And if Christ had washed the feet of all his followers, they would be under obligation to do as he had done to them.

We have expressed a doubt, whether washing feet is really a command. John says, 1 Jno. 3: 16, "He laid down his life for us, and we ought to lay down our lives for the brethren." The meaning is, that we ought to be willing to do so, if occasion requires. We are not therefore commanded to lay down our lives for one another whether there is any occasion for it or not.

Christ says, "I have given you an example." But what was that example? Was it simply washing feet? or was it not that the *Lord and Master* had condescended to wash the *servants'* feet? This was indeed an example of humility.—But is it always necessary to do the things that were done as an example, in order to follow that example! We read, 1 Pet. 2: 21, "Christ suffered for us, leaving us an example that we should follow his steps." Now to follow this example it is not required that we should be literally crucified, but to submit to all the trials and crosses that we may have to meet for his sake, is to follow his example. The disciples had been disputing among themselves who should be the greatest; and in order to reprove this aspiring spirit in them, He, the Lord and Master washed their feet, to show them that the greatest among them should be willing to be the servant of all.

"If ye know these things," &c. "*These things*" cannot mean feet-washing, for that is but *one thing*. Father Shafer said "it was washing feet, the Lord's supper, and the communion." But as the supper he had just arisen from was but an ordinary supper, and the communion was not instituted till two days after, it is not reasonable to infer that he had reference to either. The more reasonable inference would be, that the lesson he had taught them by the example he had set them, that they should not contend who should be the greatest, that they should not strive to be Lord over their brethren, but the greatest among them should be willing to be the servant of all, were the things that they should be happy in doing. And would it not have been a blessing to the cause of christianity, if those professing to be its advocates and teachers, had known, properly appreciated, and attended to these things.

To conclude, washing feet does not fill the place of a commemorative law. While baptism prefigures, or shows forth our faith in the burial and resurrection of Christ, and the communion, his broken body and shed blood, feet-washing prefigures nothing, shows forth nothing. If it does show forth any leading truth in the Christian system, can the Tunkers tell us what it is?

Finally, if washing feet in the public assembly is a positive law of the King, to be perpetuated as an ordinance in his church, why are the other evangelists, all of whom meeting the institution of the communion, entirely silent on the subject! Why has Luke, the first church historian, said nothing on the subject, though he speaks in several places of the practice of the disciples meeting to break bread?

Why are all the epistolary writings silent on the subject, if it is really so, that washing feet is to be observed as a church ordinance! And why have we no account of any church attending to it as such, in any of the writing of the early Fathers, nor in the history of the church for centuries! Can our Tunker friends answer these interrogatories consistently with their opinion that washing feet in the public assembly "is as plain a command as any other!

(Here our readers may see, how much one can say in excusing himself from doing what he dislikes. Something in answer to these two articles will appear in our next.)

THE TRIAL OF FAITH.

Realized in a young woman during the last days of her life, as related by her own mother.

About Christmas she came home to visit her mother, and to tell her, that she felt as though she had to leave this world in a short time, and bid farewell to them all, and try the realities of eternity.

Her mother, knowing that she was not sick, concluded her mind was troubled and persuaded her to stay with her awhile; but asked her whether she wanted a doctor?

No, was the reply, medicine will do me no good; for I have to die.

Her mother, being alarmed, sent for a doctor, who, when he came and had examined her, said that nothing ailed her, except her mind was confused.

Her mother however insisted to leave her some medicine, which he did and then left, and as an obedient child to her mother she took the medicine, which was mild and harmless, but told her mother, not to send for the Doctor any more; for she had a revelation of her death, and the time had come that they must take the parting hand.

And she began to grow weak and feeble, and in a few days was unable to nurse her own child, and then took her bed, and as one hastening to eternity she soon became so weak and low, that she was unable to raise her head from her pillow without fainting.

In this low and weak situation she examined her heart, and reflected upon a life, which was shortly to be closed, and found that she was not in a qualified state to meet her God. She was made sensible, that some things were required in the New Testament, that she had never obeyed, and becoming very uneasy about the salvation of her soul, she confessed her disobedience to the commandments of God, and lamented that she put off repentance till almost too late.

But in the midst of her distress her spirit was revived in the consoling promises of her Saviour. "He that cometh to me I will in no wise cast away." Strong in faith, though weak in body, she resolved to follow Jesus the few more of her remaining days, and serve him in his own appointed way.

In order to do so she requested to be baptized by trine immersion. An old minister of the Gospel was sent for to administer the ordinance. In the meanwhile her request was made known in the village where she lay.

A Methodist preacher understanding her desire came and asked permission to talk with her, which was granted by her mother. So he took his seat by her bedside, and commenced the following discourse.

Preacher. I have heard, that you requested to be baptized.

Yes, was the reply, and I have sent for one, who I believe will baptize me agreeable to the Gospel.

Preacher. But have you never been baptized?

Answer. I have been what some call baptized, in my infancy, but the Gospel teaches me first to repent and believe, and then according to the example of Jesus be baptized in the water for the remission of sins.

Preacher. Woman, you are laboring under an error; if you have been baptized once, it is enough; be content, for there is no difference when or how you was baptized.

Ans. In this I can never rest content; for the Gospel teaches but one way, which is Christ, and him I am bound to follow now.

Preacher. Woman, let me give you good counsel in time; you know, that you are weak and helpless; you cannot bear going into the cold water to be baptized, and if you do, it will be instant death to you; I advise you to refrain from your eurious notion, and save your life.

Ans. Christ said, "He that loseth his life for my sake, shall find it to life eternal." I trust he, who has called me to obedience, is able to give me strength enough to follow him, and if I die in the water, I'll only die in the act of obedience.

Preacher. But, stop! you are thereby destroying your life, which is wrong and sinful, and you may rely upon dying, if you undertake it.

Ans. I am not destroying my life, when I am obeying the command of my God; undertake it I will, and you shall know, that I will not die in baptism; for there is a little more work for me to do before I die, though die I shall and die I will, before many more days and nights shall pass around.

The preacher once more repeated that she was destroying her own life, which, said he, is equally as bad, as to take the life of another one, and that she would be considered a murderer.

By this time a tenderhearted mother, who listened to the whole conversation, could keep silence no longer, but said to the preacher, if this is the way you express yourself to a sick woman, I want you to trouble her no more.

Being dismissed in this way, he left the house and went off, and meeting on his way with a Universalist, he related to him the circumstance, and perhaps both equally destitute of Gospel light and Gospel faith, agreed that the woman's conduct was folly and alarming, so much so, that the Universalist concluded he would go, and if possible persuade her, that she should not so wantonly rush herself into danger and death.

He came and asked permission, which was also granted. He then commenced reasoning and talking about her dangerous undertaking, but all his endeavors and reasons to persuade her, were repelled so firmly and steadfastly, that he soon left without being dismissed, and acknowledged she was too strong for him.

Next came the old minister, that had been sent for, and after beholding the woman in her weak situation, himself concluded and told her, that he thought she was too weak and unable to be baptized.

But this courageous young woman answered him, saying, We must have faith in God; only undertake it. I believe that the Lord will strengthen me, "To him that believeth, all things shall be possible."

Then the heart of the mother failed, whose lot it was, now to prepare her daughter for baptism. But insisting on a few neighbor-women to take her out of bed, and when she was prepared, they went to the water and the ice was cut to a suitable place in the stream.

Her own husband carried her in, and when the old brother received her, she said, Do you think the water is deep enough here? I want to be wholly immersed. He answered, it was deep enough, and proceeded, and she was baptized without any difficulty, leaving behind her in the water her grief and sorrow, and her many temptations, and coming up out of the water with joy and gladness upon her tongue, while sorrow and sighing was left behind.

They then repaired to a neighbor's house close by, and while baptizing

was going on, the aforesaid doctor went to the house, and prepared his composition and stimulating teas, and as she entered, the Doctor met her, saying, Here take this.

What have you? said she.

Some tea, said the Doctor; take it, it will prevent you from taking cold.

But she answered him, saying, Will you, Doctor, have it said, that your medicine saved my life? Not a drop I will take, and could hardly be persuaded by the woman of the house to lay herself down in bed.

A few days afterwards, as her mother was waiting on her, she heard her praying fervently to God. She then asked her daughter whether she wished any thing?

She answered her mother, saying, If it was not too much trouble to them, she had a longing desire to celebrate the communion in memory of her dying Lord, before she would have to leave this world.

Her mother said, it was no trouble to them; they would do all they could to satisfy her.

A little communion was then prepared; the old brother was sent for again, and when the evening came, every thing being in order, the old brother went up to her bed, telling her, she could be propped up in bed, and have her feet washed.

But she answered him, saying, No, I want to sit with my brethren and sisters at the table, to observe the institutions of the Lord.

She was then fixed on a chair, and placed to the table, where she continued till feetwashing was over, supper eaten, and the communion partaken. Then she fell back in her chair in a swoon, apparently dead.

She was then laid in her bed, and after an hour and a half she recoverd again, and addressed them all, saying, that she had now discharged her duty, and admonished her own husband and her brothers and sisters and friends to follow her example in obedience to God and his word, telling them, with a clear conscience she had now a fair prospect and a living hope of heaven and eternal happiness, where the weary shall be at rest, and the wicked cease to trouble.

Thus she kept on speaking of happiness and rejoicing in the Lord to the hour of her death; then in the last moments of her life she was once more asked, whether she had still that fair prospect of being received into heaven? She answered she had, and then uttered her last words, which were these, "O sweet Jesus." and then she died. But previous to her death she sung part of the hymn,

Dear friends farewell, I go to dwell,
With Jesus Christ on high &c.

(May the Lord bless this simple narrative to the strengthening of those weak in faith, and to the warning of the careless, is our prayer with him, who communicated the above, and who will excuse us for leaving out, what would have made this article too lengthy.)

D. N. Rossville, Ind.

Communicated.

A QUERY.

"Is it right, to ask the questions we do ask our subjects or candidates for Baptism just before dipping, and if it is right, why not ask them before going in the water? I want a scriptural answer."

The above I received in a letter from a loving Brother, who stated that some of his hearers objected on that account, and as I knew nothing of the Gospel Visiter then, (but now I am a reader of the Visiter and I hope you will give a correct

answer to the above in the Visiter, now) I gave some remarks I made on the same. They were as follows.

Loving Brother, I do recollect that the Apostle stated," Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We find also in Acts 26 : 25. "And as he reasoned of righteousness, temperance and judgment to come." Also in Isa. 41 : 21. "Produce your cause, saith the Lord ; bring forth your strong reasons, saith the king of Jacob." At another place the prophet saith,"Come and let us reason together.

Now this shows to me, that the prophets and the apostles made use of reason, and I believe that all those that are willing to follow the meek and lowly Lamb of God, are also willing to take good reason with the word. We know a vow or a solemn promise is necessary at such a time.

In many places in the Bible we find of people making vows, and if we notice these, we can learn when and where the proper time and place now is to make a vow unto God. Ps. 66 : 13. 14. "I will go into thy house with burnt-offerings ; I will pay thee my vows, which my lips have uttered, and my mouth has spoken, when I was in trouble." Also Ps. 116 : 16—18. "I will pay my vows unto the Lord now in the presence of all his people."

And as we learn, when it was that they had to bring animals for an offering, they had to bring them right to the door and there confession was made ; (you see, right at the inlet.) So it appears to me it is necessary to ask the questions we do, and they are asked at the proper time and place. As we know creature man changes his mind, and as we are taught, "He that believeth and is baptized, shall be saved,—not he that don't believe.—So we should know at the time to dip, that it was a believer.

And if the water is to be a witness, we of course would say, it must be in the water. I do believe, God can understand the water as well as the blood, and it appears the blood of Abel made known to God, that Cain had slain his brother. "For there are three that bear record in heaven, and there are three that bear witness in earth, the spirit, the water, and the blood, and these three agree in one."

The Apostle stated, wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now let us reason together as the prophet said. As it is necessary for man and wife, when united or joined in the holy state of matrimony to make solemn promises, they also have to renounce all others, &c. and if ever necessary to make a solemn promise or to renounce, it is at the time when married to the Bridegroom of our souls.

Paul said, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' And further, 'Know ye not, to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey ;—whether of sin unto death, or of obedience unto righteousness.'

The word also says, 'We cannot serve two masters,' and as we are not to throw our pearls before swine, and as we know that all men have not faith, we should

be careful, with whom we enter into a discourse about the pure word of God. The wise man said, Reprove not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee. I say with the apostle, 'Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son and in the Father, and this is the promise, that he has promised us, even eternal life.' Loving friends, I presume this is what we all desire, *eternal life.* This brings some verses to my mind, which I have to think, if only we could in truth say:

O Jesus my Saviour, I know thou art mine,
For thee all the pleasures of sin I resign,
Of objects most pleasing I love thee the best,
Without thee I'm wretched, but with thee I'm blest;
I find him in singing, I find him in pray'r,
In sweet meditation he always is near.
My constant companion O may we ne'er part,
All glory to Jesus, he dwells in my heart.

(Brethren, I would be very glad to see the foregoing Query in the Visiter, and also to see an answer in it. I stated the query as it was stated to me in the letter, and if you deem it proper to give my remarks a place in the Visiter, you may do so; but if not, forbear.)

J. M.

QUERIES ANSWERED

1. Did our Lord indeed eat the Jewish Passover in the night, in which he was betrayed? See Luke 22: 7. 8.

REPLY. To answer this question satisfactorily, let us remember, that the word "passover" was used by the Evangelist both in a general sense, and in a particular one. *Passover* in a general sense meant the whole season of the festival, the seven or eight days of unleavened bread, as it is also called. In a particular sense only that meal was meant, which chiefly consisted of the paschal lamb, and was partaken of on the very first evening of the feast.

If due attention is paid to this distinction and other circumstances, every difficulty and apparent contradiction between the four Evangelists will vanish, and all will become clear to those who seek the truth for the sake of truth, and not for the sake of doubtful disputation.

When the most faithful eyewitness John, tells us, (18: 28.) "that the Jews did not go into the judgment-hall, lest they should be defiled, but that they might eat the passover;" and Matthew expressly declares, (26: 5.) that the Jews would take Jesus "not on the feast-day, lest there be an uproar among the people;" —then it is clear, that Jews would not have eaten the passover on the previous day, according to the law and custom of the Jews;—that the paschal lamb was not yet killed, and ought to have been killed about the time, our Saviour expired on the cross as the real PASCHAL LAMB, who shed his blood, that the destroyer might pass over all those, who applied this blood to the door of their heart, by faith and obedience to his word.

* * *

2. Would it not be a good thing, where there are a number of brethren living convenient together, to have a sabbath-school, which could be principally conducted by the brethren, and where we could use such books, that give useful instructions to our youth?— S.S.

W. M.

REPLY. If properly conducted, not forgetting the best book, the Bible, nor the most useful teaching, the teaching

of the Spirit, who could call it otherwise but a good thing, and would not wish it God speed?

3. How is it considered, when speakers at our meetings invite speakers of other denominations to speak, and continue to hold meetings with them at the appointments of other sects?

J. S.

REPLY. This query ought to be laid before the Yearly Meeting, so as to get not only the opinion of one, but the united advice of Many.

OBITUARY.

DIED in DELAWARE co. Indiana on the 21st of February 1856. Elder BENJAMIN BOWMAN, aged 71 years and 16 days. He was a faithful minister of the Gospel for nearly 50 years, and a bishop for the last 40 years. He died as he had lived, in faith and hope of immortality and eternal life. His exemplary life both public and private, will be long remembered. The loss that his children and the church have sustained, truly is great; but we know that their loss is his eternal gain. We submit and say, Thy will be done, oh God! Funeral-sermon by John and George Studybaker, and John Yantz on Rev. 14: 13.

DIED in CARROLL co. Indiana February 23d sister ELIZABETH HARTER, widow of PETER HARTER, aged 72 years 1 month and 22 days.

DIED near MOUNT CARROLL, Carroll co. Illinois on the 2d of March SARAH CATHARINE, infant-daughter of ADAM and SUSANNA NUMER, aged 3 years 4 month and 7 days. This death was caused by one of those terrible accidents, which, alas! too often occur and should be a warning to all parents. The mother was boiling soap out of doors, and in the momentary absence of her the child was getting too near the fire, so that her clothes took fire, and before it could be put out, she was so badly burnt as to cause death in about 24 hours. Funeral-text: Luke 18: 15-17. It is the parents' wish to insert the following

LINES.

Farewell, farewell, my parents dear!
I am not dead, but sleeping here;
Prepare for death, for die you must,
And with your daughter sleep in dust.

Think, parents dear, by grief oppress'd,
That in the grave I did find rest;
My spirit rests with God on high,
Where you may meet me by and by.

Then oh dear parents, do not weep,
I am not dead, but here I sleep,
Until the resurrection-day,
And with my Saviour I do stay.

DIED in MIAMI county Indiana on March 6, of Lung-fever brother JOEL CRUMPACKER, aged about 53 years, having been a faithful and consistent member, and son of a ministering brother of the same name, who came from Virginia, and died some years ago also in this state.

DIED also, in the same neighborhood and the same night an infant-son of ARCHIBALD and SARAH FLORY, aged nearly 4 years.

DIED in ELKHART county Indiana, on the first of March sister LYDIA KITCH, wife of JACOB KITCH, and daughter of HENRY and ELIZABETH HOKE of our own (Mahoning) church, aged 27 years, 5 months and 9 days; and being married only 3 years, 4 mo. and 13 days, leaving behind the sorrowing husband and one infant-child, both her parents, a grand mother, and brothers and sisters to mourn their loss, with whom we tearfully sympathize, having had the pleasure to baptize her when scarcely 17 years old, and also solemnizing her marriage. We would fain add the feeling letters, which announced her death to her parents and friends here, but our limited space will not permit it.

DIED in Mahoning co. O. on the 27th of March brother JOHN SUMMER, sen. aged 78 years, 2 months & 8 days. About harvest his youngest son died, soon after an aged sister of his, in December a much younger brother; and now at last his desire, often expressed, was also fulfilled.

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not been adopted long ago. Where there is life, there is now assured hope of the most seemingly hopeless cases, as throughout all the stages of this insidious disease the wonderful and beneficent effects of this treatment are soon apparent. In cases of Bronchitis, Asthma, &c. inhalation has proven eminently successful and guarantees speedy and certain relief. The inhaling method is safe and speedy, and consists in the administration of medicines in such a manner that they are conveyed into the Lungs in the form of vapor, from an inhaling instrument, *and thus produce their curative effects at the seat of the disease.* The inhalations are prepared from the original formulas as used in the Brompton Hospital of London, as the following testifies:

This certifies that DR. S. D. HARDMAN, has procured of the undersigned, Agent of the Brompton Hospital of London, the theory and practice of the new treatment of Pulmonary Affections, and has been duly instructed in the medicines used and their mode of preparation and administration.

S. S. CHASE, M. D. General Agt.
Per W. S. WORTMAN, M. D.

Opinions of Physicians.

NEW-YORK, 1855.

We, the undersigned practitioners of medicine, cheerfully and heartily recommend *Medicated Inhalation* in diseases of the Lungs and Throat, as the best and most effectual ever introduced into medical practice. In such diseases, the application of medical vapors, inhaled directly into the Lungs, may be justly considered a great boon to suffering humanity, rendering consumption a curable disease.

Ralph Stone, M. D., *W. B. Austin*, M. D. *J. A. Mott*, M. D. *Orville Upson*, M. D. *Cyrus Kingsly*, M. D. *Gavin Wetmore*, M. D.

The office of Medicated Inhalation is now permanently located in SALEM, Columbiana co. Ohio. Those afflicted with Lung diseases are invited to call and we will explain to them in full, free of charge, the principles of treatment, which the most feeble invalid can use without an unpleasant symptom. Such as are unable to visit us, can be visited in any section of the country and treated by Inhalation. Letters of inquiry will be promptly answered. Address

S. D. HARDMAN, M. D.
SALEM, Columbiana co. Ohio.

LETTERS RECEIVED

with Remittances

From S D Coughnour 5. B. Bowman, jr 1. S H Cassel 1,25. John Yockey 1. A Rittenhouse 2. M Baseshore 1. Jos. Miller 1. Mos. Miller 1,25. J A Bowman 1,50. Geo Wine 3. J. Neff 5. S P Forrer 7,50. S. Lichty 1. H Keller 1. A L Funk 1. W Panabaker 2. J Knepper 1. Geo. Myers (money missing). A Snyder 1. J Shank 1. M M Bowman 1.

From E Stoner 15,50. D Miller 2. H Emmert 1. A Moss 1. D Ebie 1. J J K Teeter 1. Thomas Miller 10. C D Garber 5,25. J P Ebersole 4. C Long 1. M Blechly 1. J Flinderburg 1. J Negly 2. F P Loehr 5. J Garver 2. D Zimmerman 2. J H Teeter 3,76. E W Miller 1. S Hutton 1. Jos Winters 2. D Neher 1. W Bacon 1. J. Hunsaker 1. D Geiser 2. J B Mishler 1. D Studybecker 1,06. J Calvert 1.

* * *

LETTERS LOST BY MAIL

as thus far ascertained, (within the last three or four months.)

1	from New-Jerusalem, Pa. said to contain -	$ 1.50
1	' Pilgrimtown, Pa. -	7.00
1	' Bethel-station, Pa. -	10,00
1	' Maquoketa, Iowa -	1,00
1	' Huntingdon, Pa. -	2,00
1	' Waterloo, Juniata co. Pa.	1,00
1	' Altoona, Blair co. Pa.	2,00
1	' Nevin, Highland co. O.	6,00

Here appears a loss of $30,50 by mail. Of those sums which were properly mailed, and we are duly apprised of it, we will try to bear the loss; but where this was not the case, we hope there will be a willingness on the other part to bear the loss. For instance, one of the above letters with one dollar, the dollar had been merely put under the water on the outside of the letter, and could of course very easily be detected and removed. The letter came to hand, but the dollar was missing, another wafer being put in its place.

After receiving several letters on a Half-fare arrangement, we addressed the following circular to a number of Railroad-companies, which may answer also to notify our readers, who may be interested in the matter.

POLAND, O. March 24, 1856.

To the President or Superintendent of Railway Company.

Copy of a letter.

"Office of the GALENA and CHICAGO UNION R. R. Co.
March 11, 1856.

Dear Sir.

Persons attending the Conference of German Baptists to be held at FREEPORT (or rather near LENA-Station, STEPHENSON county, ILLINOIS) May 11 next, to comply with the rule of the Company, must pay *full fare* to FREEPORT (or LENA.) A certificate from the President or Secretary of the Conference, that the party was there in attendance will entitle him to pass FREE back &c. &c.

P. A. HALL, Super't."

Similar favors of a half-fare arrangement are granted by the LAFAYETTE and INDIANAPOLIS, the CENTRAL INDIANA, and the BALTIMORE and OHIO R. R. Comp's., and we are requested to publish them in our periodical, circulating extensively in our fraternity named above. Believing that upon proper application you would feel inclined to extend the same favor to us, we hereby simply present the case to your consideration in behalf of our fraternity, and would desire an early answer, so that we may publish the same with the others in the forthcoming April-No. of our paper.

Respectfully yours &c.
Editors of the Gospel-Visiter
HENRY KURTZ.
JAMES QUINTER.

Though there has elapsed since ample time to receive an answer, for which purpose we not only made them postpaid, but enclosed a Stamp for the return-postage, only those mentioned in the circular have been heard from as yet. Thus only one route is offered at reduced prices, which is from Baltimore to Wheeling, — and then from Dayton to Indianapolis, thence to Lafayette, Chicago &c. — From Wheeling to Dayton, they may go by the Ohioriver-Steamers to Cincinnati, and thence by R. R. or Canal-packet to Dayton.

It is expressly stated in some letters, that passengers claiming such privilege should pay in the cars to the conductors, who will be properly instructed, and not at the Ticket-office, where the agents have no authority but to sell tickets at the usual rates. If possible, we will issue our May-Number, in time for further information as we may receive.

6-5 E.G.

THE MONTHLY GOSPEL-VISITER,

VOL. VI. No. 5.

May 1856.

EDITED AND PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

Terms.

ONE Dollar the single copy, six copies for Five, and twenty-five for Twenty Dollars, invariably in advance. A similar work in German (16 pages monthly without cover) for 50 cents a year. Remittances by mail at the risk of the publisher.

PRINTED, POLAND, MAHONING CO. O.

BY GUSTAVUS SHALE, & Co.

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BACK-VOLUMES

OF THE GOSPEL-VISITER.

We have a few yet of Vol. 1 2 and 4 and 5, and of Vol. 3 yet a good supply on hand. Vol 3 and 4 we shall continue to send at cost for 50 cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1 2 & 5, we can not afford for less than 75 cents a volume, or the five volumes together for 3.00. Those wishing for complete sets of the Visiter, will do well to apply in.

Direct orders to

HENRY KURTZ.

* * *

OF OUR HYMNBOOKS

German and English bound together and English single, we will try to have a constant regular supply. The price is, for common binding, Six dollars a dozen of the double, and Three dollars a dozen of the single English. Small packages can now safely be sent by railroad almost in every direction, and at a small expense. Orders should always be accompanied by the pay, except where a regular accepted agency exists. Sending by Railroad Express we have found rather the most expensive. Direct orders the same as above.

OF THE MINUTES OF

OUR YEARLY-MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for one dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter.
POLAND, O.

* *

THE GERMAN VISITER.

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German We offer now both together by the dozen at 1,25 and when 50 club together at 1,00 a year. Single subscribers, who owe as yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send 9,60 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. May 1853. NO. 5.

For the Gospel-Visiter.

THE DIVINE ORIGIN OF THE SCRIPTURE.

NO. 2.

In No. one we adduced the fulfillment of some of the prophecies of the old and new Testament as an evidence of the divine origin of the Scripture. This subject might be carried to almost an unlimited extent; but we shall pursue it no further, as probably very few, if any, avowed infidels do read the Visiter.

But the present is intended for that class, who publicly profess to believe in the inspiration of the Scripture, yet indirectly deny it, and are infidels in heart, and probably are not aware of it.—

Dont get startled at this, dear reader, for we are persuaded, that there are many more of this class of infidels than there are open or avowed ones.

And now, dear reader, let us examine ourselves closely as we pass along. We profess to believe the scripture; we believe, that the writers of it were inspired men: that God taught them by his Spirit what to communicate unto men, and what was communicated is of the highest importance. We conclude then that the scripture like its divine author is holy, just and good.

All right so far.— Now how does our walk, our conduct comport with our profession? Do we give an evidence of the same by an unreserved submission by obeying, or doing what it enjoins? if so we live up to our profession. If not, we are of those of whom Paul speaks professing to know God but in works we deny him by being abominable, disobedient and to every good work reprobate, and prove ourselves to be infidels in heart.

But, says one, I observe all that I believe to be necessary to salvation.— There are some things therein contained that are, unimportant and unessential to salvation. Are you not aware that language like the above is the highest presumption, and that you are charging God with folly, and that while you entertain such a thought you are all the time" treasuring unto yourself wrath against the day of wrath, and the revelation of the righteous judgment of God?

Furthermore, while you belong to a sect or profession, who discard a part of the Gospel, and in lieu thereof teach for doctrine the commandments of men, that you are much nearer allied to that great prostitute, which is arrayed in purple and scarlet color &c.; (see Rev. 17.) than you are to the woman clothed with the sun; (see Rev. 12.)

Yea you belong to an apostate church; an off-spring — a daughter of the ancient mother of harlots, and you have drank of the contents of her golden cup even to intoxication, and have been led to worship the beast and his image and to receive his mark in your forehead or in your hand. If so, you shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and shalt be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. Rev. 14. wherefore

come out of her that you be not partaker of her sins and that you receive not of her plagues.

There is another class of professed believers in the scripture who hardly ever examine it for themselves supposing it to be obscure, and that it requires a classical education and a knowledge of the dead languages to understand the scripture. Hence they depend upon a learned profession, their reverends, and right reverends, to expound the scripture to them, and chose rather to pay them well for their labors, than to take the pains of informing themselves, out of the scripture.

These give an unmistakable evidence that they have deeply drank out of the golden cup, being charmed at the excellency of speech and the fine rhetoric by which its contents is poured out to them,—never considering that the language of the scripture is adapted to the meanest capacity, and that whosoever readeth carefully and prayerfully, can, and will understand, that part at least, which teaches their duty towards God, and their fellowmen.

Even a child ten years old may understand that which is spoken to them in the scripture. When I was a boy, I knew very well what the Lord meant, by saying "honor thy father and thy mother!" Again "children obey your parents." And as I grew up to adult years, I soon learnt to understand the first principles of the Gospel, and when I became willing to obey it, I still was enabled to understand more, and thus to grow in grace, and the knowledge of the truth, as I grew in days and in years; and I am persuaded that every one who lively desires his salvation, and the glory of God can come to a saving knowledge of the truth, without applying to learned commentators, or reverend divines, so called.

If learning were so indispensably necessary to a correct understanding of the scripture, there surely would be an understanding or union among the learned.

But is this the case? All will answer, No. Their history forms a sad comment upon the necessity of a learned profession in order to expound the scripture; yea, from this corrupt fountain originates principally the present sad apostacy, and confusion in Christendom.

Cursed is man who trusts in man, and maketh flesh his arm, and whose heart is departed from the living God,—Hear oh heavens, and be astonished, O earth! for the Lord hath spoken, my people have committed two great evils. They have forsaken me the fountain of living water, i. e. the scripture, and have hewn out cisterns, broken cisterns, (that is human inventions,) that can hold no water.

There is no communion between light and darkness, Christ and Belial, neither between him that believeth and an infidel, which will appear more conspicuously in No. 3. In the mean time fare you well, dear Reader.

THEOKLITUS.

FOR THE VISITER.

WHO CAN TELL THE PRICE.

"Eternal vigilance is said to be the price of liberty," but who can tell the price of immortal souls that have been destroyed, directly and indirectly through the agency and influence of ardent spirits? Who can tell the price of the groans and lamentations of the dying drunkard? Who can tell the price of the tears which have fallen from the mother's eye? Who can tell the amount of suffering which has been endured by innocent and helpless children? Who can tell the price of blasted hopes, of ruined characters, of desolated homes and wasted for-

mes? Who can the cost of criminal prosecutions caused by the immoderate use of intoxicating drink? Who can tell how many drunkards have been manufactured by its influence? Who can tell the price of the young men, who have formed intemperate habits and came to an untimely end by its immoderate use?

Some of us may yet remember how in our youthful days our fathers were accustomed to provide a barrel every year (some more some less) for the use of their families and laborers, and thought they could not do without it.

We may also remember that some of them did sometimes buy a glass in the tavern, and above all I remember well that in my early and tender years there was already an appetite formed in me for ardent spirits, as well as in many of my youthful companions, some of whom I could name became habitual drunkards, and are now in eternity. But happily I can say, that by far the greatest number of my youthful friends with myself have seen the danger in good time, and are now, partly perhaps for such reasons, warm friends to the good temperance cause, and can sometimes scarcely refrain from speaking or writing a word in its favor. Yet we should do so always in moderation.

Now for the credit and honor of our dear and respected fathers we must believe and heartily do, that if they could have counted the cost and seen the consequences of their so bountiful provision of this beverage for their families, and laborers, they would not have continued to furnish it, but would have protested against it as we now do. If they could have had a clear view of its ravages, how it would prepare posterity to commit crimes, how it would fit many for alms-houses, asylums, and for inmates of penitentiaries; could they have seen how it would beggar thousands of families, how many poor innocent and broken hearted wives and mothers it would make and prepare them for a premature grave. If they could have seen all this, and counted the price of it, they would have bought no more, neither by the barrel nor glass.

I have seen and noticed something of this moral evil but not the ten thousandth part, and I have long felt like using my small influence against it, and I feel so yet. But I am well aware that many brethren feel no concern for the cause of temperance, probably because they have no relations given to intemperate habits, or because they may not have deeply and feelingly contemplated upon its evil consequences; yet they should remember that many thousand persons have intimate near and dear relatives and friends who are fast traveling to an ignominious grave, and this thought alone should stimulate the indifferent to an active vigilance in the great moral reform. By what I have hinted above some of my brethren may be ready to put me down as one that believes the brethren should sign some temperance pledge or be joined to some temperance society and take an active part with them. But not so—I rather contend if we are the true and humble followers of Jesus the great Light which has come into the world to enlighten all men, then we will have no use for such little lights, they would only be an annoyance to us in our pilgrimage. If we want to be passengers to another country even the heavenly, we must keep ourselves at a distance from the spirit of the world and by no means follow its maxims nor mix with its pursuits. "We should be wise as serpents and harmless as doves."

Although our Saviour made water into wine and used a little on certain occasions, and Paul recommended Timothy to use a little for his stomach's sake and often infirmities, notwithstanding that, we should be very cautious and not become a stumbling block to the world, not even taking a dram occasionally in the street, grocery, or tavern as I have seen. But we should be temperate in all things and on all occasions in our daily eating as well as in drinking of ardent spirits; we should at all times be upon our guard, in our daily walks and conduct through life, in our conversation, and even in speaking and writing in favor of the temperance cause, and also in replying to the same.

I think we will all admit there is a vast difference between the wine Christ made and used occasionally and such as Paul recommended (and who would forbid such) and the distilled and rectified liquor of our day. Rectified means of course reformed and improved, but I think adulterated or corrupted would be the proper appellation for such stuff as is mostly sold as rectified liquor in our time, and I am at a loss for a more suitable appellation than nuisance.

The nearest approach that mortals can make to happiness on this side of the grave, is to enjoy from heaven understanding and health, and if we would enjoy these valuable blessings to old age, we must be temperate. And as intemperance and drunkenness is the root of many evils, and by the influence of ardent spirits hosts of young men are led to the most infamous crimes, such as cursing, swearing, gambling, quarreling and fighting, and even down to the horrid crime of murder of which is a case not more than twenty five miles from where these lines were penned, where three young men are now lying at the threshold of Eternity waiting for the day which is close at hand when they must be cut off from the shores of time, and be plunged together as it were into an awful abyss, to meet not a smiling Saviour but an angry Judge. When they can have nothing in their view but death, hell and judgment and all its horrors in the most horrible form, who can tell the price of their immortal souls.

Oh how careful should we be, and how earnestly should we be engaged to practice temperance and sobriety and in setting good examples to the world and our children. We should not tamper with such a worthless article as the distilled and adulterated liquor of our days, which is so much calculated by its stimulating influences to make fools by the thousand, whom the devil may then lead along on the bread road till they arrive to such an awful abyss, from whence they cannot any more extricate themselves, but must forever abide amidst dismal scenes of unmixed sorrow and wretched woe. Let us consider the price!

Much more is on my mind, but I must trespass no longer. I will only add, should there appear a short article on intemperance in each number of the Visiter written in a spirit of candor and moderation it would not disgrace its columns. Although intemperance is a great evil we should be very cautious how we draw pictures against it.

From Indiana.

For the Visiter.

A BETTER COUNTRY.

Dear Reader, permit me to lay a few thoughts before you for reflection. We live in a fine country both as it respects laws and soil. Yet what a few are sat-

isfied? They labor under some disadvantage by going to some better country. But from what I can gather, there is no country but what has some disadvantage. Some are too densely populated; some have not good water; the timber in some is scrubby. You cannot enjoy good health in some, and in some one thing and some another thing is wanting. But, how man strives to get to the best country! He wants to secure a good locality in some fertile valley, where some pure fountain boils from the earth, where he may quench his thirst day by day.

I have heard fathers say, If I was not too old, I would move to the West; but it is not worth while; I have not long to live, I can spend out my few remaining days where I am." You recollect a few years ago, what a stir in going to California for gold? Their lives were at the stake for the sake of the glittering dust. In short the whole object of man is to be happy. It is right for man to be industrious. But why such a great length? Such a risk of life? Exposure in cold and wet? —To be happy, is the reply. He goes to a great length to decorate this body; how long? A hundred years? No; a span. Your pleasure will disappear like the vapor.

See the man with his fine location, with fine fields and fat flocks, and every thing calculated to promote his happiness; he enjoys good health, has friends around him. Now after all, is he happy? Doth he not meet with difficulties? Is there nothing to cross his path of pleasure? Is there no foe to annoy him? Doth not anger, that enemy, shake hands with him? Surely, he meets some of those displeasures. Then his mode of seeking pleasure is vanity and vexation of spirit. He may go to the East, West, North or South; he may go to some distant Isle on the Ocean; displeasures will meet him; famine will stare him in the face; the water will become bitter; friends will forsake him; sickness will rack his body, and at last death will embrace him. Thus you see, that all his endeavors to happiness are vanity. Vanity of vanity, sayeth the preacher; all is vanity.

But after all permit me to cite you to a better country. Beyond this vale is a home for all. No mistake. There is everything calculated to promote man's happiness. Where there is room for all; yes, for the whole world sufficient territory. No danger of a too dense population. There is the river of life, of which if you drink you shall never thirst. What an advantage? One not to be met with in all the West.

Fathers! You are not too old to prepare to move to this country. When you arrive there, you will live forever. There is gold; you are to walk on that precious metal. No enemy there, to take the advantage. Friends will not forsake you there. No sickness there, and no death; live forever. What a happy country! No objections. Here we can form some idea of a country. But it has never entered into the heart of man the good things that are there prepared.

Then would it not be wisdom to prepare for that happy place? Strive to drink of that water, to walk on that gold. There you will be decorated with a crown and a robe. Instead of laboring for earthly happiness, apply some in getting to this blissful place, where your happiness will be permanent; where nothing will move your enjoyment. This life is but momentary; that has no end. All tears will be wiped from our eyes. O what a hap-

py country! No getting older. No exposing to get rich; no risk of life; —there nothing but love throughout that happy throng. Melodious songs around the throne of God and the Lamb forever. Well now, is not such a country worth striving for? There is no mistake; but what it far surpasseth any imagination that we can form.

I hope by this time you are ready to start to that country. It takes no time to prepare. You can go without money. But let me tell you, that the road is very narrow, and unless you take the waybill, (the scriptures) that the King of that country left here for all those that had a desire to come to him, why? You will miss the road.

Yes, in that waybill he gives full directions, how to travel on that road. He tells you, that you must be willing to forsake this world with all its fashions. You have to do all that he has commanded. You must love your enemies. You must not go to law with your brother. You must rather suffer yourself to be defrauded. Above all things we must love our brother. Do you suppose that we could file a bill against our brother for a thousand dollars, and love him? I tell you, nay; the love of Christ is not there, and unless we have that spark, our traveling will avail nothing.

Let us search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. May we meet beyond this vale of tears in a better country.

D. R. C. N.

From an aged Brother.

WORTHY OF IMITATION.

— —Permit me to write down a few ideas, that crossed my mind lately. On the anniversary of my birth (Jan. 16.) I formed a resolution, that by the grace of God, and the aid and assistance of the Holy Spirit proceeding from the Father and the Son, I would try and live the few days that may yet be allotted me, more to his name's glory than heretofore.—

Having lived a week of six days, counting each day 12 years,—a sabbath should be begun. Whether this sabbath be also of 12 years duration, God only knows;—or of 12 days only, is of no consequence, so the Lord's will be done and the soul saved. (For then the sabbath will begin, which shall "never end.")

The resolution is this.—In addition to our usual evening family-service I commenced to read from the first chapter of the Bible, and now read every evening (or nearly so) 3, 4 or 5 chapters in the Old Testament, and one chapter in the New audibly and as distinctly as I know how. While I do this, some of the family may be sewing or knitting, and still be benefitted by the reading.—After this we join in one or the other of the songs of Zion, before we approach a throne of grace.—And here I must be allowed to make the same request, as thou hast done in thy Newyear's Address, or as the good man JOSEPH said on one occasion, "Think of me, when it is well with thee!"— —

AN AGED PILGRIM.

A FEW THOUGHTS ON
Rev. 21: 10—27.

O God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Grant unto me, the weakest and most unworthy of thy humble dust, a proper

view of this revelation, and may grace inspire my heart, that the few thoughts may be for the advancement of thy cause, and redound to the welfare of those who may be instructed thereby. The honor, the glory, and the power be thine, O Lord, forever. Amen.

It has been clearly demonstrated by an able brother, who wrote upon this subject that this city, even the city of the New Jerusalem, is the Church-Triumphant of Christ, and I am well pleased with what the brother has said; Yet I think his ideas stopped short of the true import of the subject, and could have been carried to a great extent in particularizing, the many essential ordinances and doctrines taught by our adorable Redeemer.

Let us by the eye of faith, look away to the mountain (even to the Armageddon) and behold the coming forth of this city, the component parts of which have gone up through much tribulation, persecution, sorrow and affliction. They have passed through the wilderness of temptation, &c. as spoken of in Matt. 4. and are re-appearing (at the end of time) upon the mountain's top, far above the former things which they had to contend with, but without sin unto salvation, having the glory of God, and her light was like unto a stone most precious, &c." Yes, this light will be reflected upon all, that are there; and the stone most precious, is that stone whom the builders rejected, even the one which became the head of the corner, this is the light which came into the world to enlighten every man.

"And had a wall great and high." Well may it be termed a wall great and high. Brethren, this is the identic wall (or plan of salvation) which was devised in the high courts of heaven, after the transgression of our fore-parents. In height it reaches the throne of God, in depth it reaches the human race, and it is the privilege of all in this life-time to secure for themselves a habitation, within the walls of the city, or in the plan of salvation which I will endeavour to make plain in the recapitulation.

"And had twelve gates, and at the gates twelve angels, &c." Here is a full propitiation for the twelve tribes of the children of Israel. "On the East three gates, on the North three gates, on the South three gates, and on the West three gates." Blessed be God the Father of our Lord Jesus Christ, for giving us one more strong hold, upon his trine nature. It is seen on the East, that a triune God dwelleth within the walls of salvation. It is seen on the North, the South and the West that the twelve tribes of the children of Israel must come to this, and this fortress alone, and be saved within the walls.

"And the wall of the city had twelve foundations, and in them were the names of the twelve Apostles of the Lamb;" Well might their names be transcribed in the foundation of the wall, the first who propagated the cause of Christ, who taught and observed all things commanded by their adorable Redeemer. They were with him through his ministry, sufferings and death, consequently they are first.

Here the idea presents itself full to me, and I can no longer take the verses in regular combination, The City, Christ's Church Triumphant, and lieth four square, fronting the four winds of heaven, and to each wind, or front three gates, embodying the commission of our Redeemer, when he arose from the dead. Go ye therefore and teach all nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world. Amen.

Teach them to repent of their sins, by forsaking them, then be baptized in the river of Jordan, by trine immersion, for there are three gates through

which you must pass, in entering the city, for in coming in to salvation's wall, you may come up from the East, or North or South or West, if you get into the City through salvation's wall, you have to pass through three gates, or the baptism of Christ,—(Christ says I am the door, by me if any enter in he shall be saved.)

We are to be measured by the word of God, the New Testament, and if we come short of following the whole plan of salvation, we have no admission into the city. "And he that talked with me had a golden reed, to measure the city, &c." This is the word of God, by which we will all be judged, in a coming day.

How beautiful this figure represents the church, well may it be termed the Lamb's bride. (verse 9.) When those, the inhabitants, have followed him in the regeneration, and have made their robes white in the blood of the Lamb. They have followed him into Jordan, they have followed him into the wilderness, they have suffered wrong, they have had their names cast out as evil-doers, they, have been in perils, in famine and in sorrow, and have kept themselves unspotted from the world, they have washed the saints' feet, they have entertained strangers, they have dealt mercifully to all, have defrauded none, or if so, they have made restitution.

They have been sober and plain, have not minded the high things of this world, but have counted all things loss for Christ's sake. They have entered through the gates into the city, they are walking its streets of gold, are surrounded with a wall great and high, and the Lamb is the light thereof, this precious stone is still to shine, in eternity, as it doth now, even the Lord Jesus Christ, and the inhabitants are to walk upon the street of gold, yes the street is accessible even in this lifetime, and more to be desired than gold. because it caused the Saviour to bleed and die, the very path which our Redeemer trod is the golden street.

And when we enter into covenant with God by baptism, (a trine immersion) we have passed through the three gates, into the city, surrounded by the wall of salvation, and walk upon the street of gold, or in the plan of redemption, enlightened by that precious stone, the head of the church, even Christ Jesus our Lord;—And they are not to be shut at all by day, for there shall be no night there. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the City. Rev. 22: 14.

CONGE.

Selected for the VISITER.

GOD'S LOVE FOR MAN DAILY MANIFESTED.

To enumerate all the blessings, which the mercy of God has bestowed upon us from the first moment of our existence to the present period, would be as impossible, as to stand upon an eminence, and count the stars of heaven. How many benefits have we received in our infancy, which are now entirely forgotten? From how many dangers, open or concealed, have we been delivered? From how many impending evils have we escaped? And how often has God provided for our wants, and confounded the incredulity of those, who regarded assistance as hopeless?

Each day of our lives adds to the sum of the favors we have received. Each time that the sun illumines the Eastern horizon, and that his departing beams leave a radiance of glory in the West, the goodness of God is manifested. And what greater and more striking proofs can we have of his divine love, than our being redeemed through the sufferings of Jesus Christ; that we have the holy scriptures of truths to point out those certain rules which are per-

mitted to imbibe the pure principles of Christianity safe from the machinations of bigotry and the terrors of persecution.

From these considerations it will appear to be wholly impossible to number the blessings we receive from God. Let us confine ourselves to a single day, and endeavor to compute the mercies we receive in that short space: light, air, food, strength, a habitation and friends, amusement and pleasure, and the renewed powers and activity of the mind, with a thousand others, each individual may enumerate.

May our minds be impressed and our hearts softened by these daily instances of God's love, and by frequently meditating upon them, may our gratitude be elicited, and our virtue strengthened and improved! The more we employ ourselves in such reflections, the more we shall be disposed to reverence the power of the Almighty, and be delighted in celebrating his praise.

B. B.

THE TRIAL OF FAITH.

(Conclusion from page 101.)

As I lisened to the history of this much tempted young woman, and to her almost unparalleled faith in God, it proved to be heartrending to me, my eyes overflowed with tears of love and affection; for I ever found pleasure in hearing or reading of the successful encounter of the children of God. I thought the trial and conduct of the young woman exhibited in the foregoing history, if taken to heart and well studied, might be a great lesson to encourage not only brethren and sisters to be steadfast and unmovable in the hour of trial & temptation, but also an encouragement to every sin-sick soul, seeking after the way of the Lord; also a warning to the careless and unconcerned not to delay their repentance to a more convenient season.

Behold the young woman with a revelation of her death cofessing her sins and her negligence, and complaining of delaying till almost too late! O be ye wise, ye careless sons and daughters of men and learn that ancient lesson, "Seek thy Creator in the days of thy youth, while the evil days are not, and the years draw nigh, in which you will say, I have no pleasure in them."—"Seek the Lord, while he may be found; call upon him, while he is near!" Who knows, whether you will have the privilege at the door of death to reform & amend your ways!

O return in time, that you will not have to make that mournful lamentation: "The summer is ended, the harvest is past, and I am not saved!" I am now cast away with the nations that forget God. Farewell to the world and sinful pleasure! I have enjoyed myself too long in thee. I am now a child, doomed to misery, pain and everlasting woe. And oh ye wayfaring sons and daughters of men, who are bound to follow Jesus by the way, and seek an interest within the walls of Zion, behold the bright example of faith and resolution, which Methodist or Universalist could not undermine & bring to nought; no not even the doubts of an old brother and the fears of a mother, no not even her bodily weakness could make any change in her mind, or discourage her from following Jesus through the bath of regeneration.

O how glorious to behold when the Lord calls, and the children of men are willing to go! Then neither professor, nor infidel, nor doubt, nor fear, nor weakness, nor winter, nor cold, nor storm, nor ice, nor water shall be able to molest or make afraid such as have put their whole trust and confidence in the power of the Lord. "Neither life nor death, neither things present nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

O how happy are they,
Who their Saviour obey,
And have laid up their treasure above;
O what tongue can express
The sweet comfort and peace,
Of a soul in its earliest love;
Jesus all the day long,
Is their joy and their song,
O that more his salvation might see,
He has lov'd me, they cry,
He did suffer and die,
To redeem such a rebel as me.

The above has been intended for the young,
Who may deceive themselves, and think their life is long.

To notify them all a duty I do find,
To preach and write against deception of the time.

May in the Gospel Visiter,
This notice then be found,
To bring this solemn warning,
To all its readers round.

D. N.

A LOVING ADDRESS OF A SISTER.

My dear young friends, take the advice of the Saviour, "Seek first the kingdom of heaven, and the rest shall be added unto you;" and oh beware of false teachers and false Christs as they are busy in this our day. I have seen so much that it almost makes me shudder, when I enter into a congregation which are called saints, that are decorated in all the gaudy equipage or equipments which assuredly is very inconsistent and degrading in the sight of Christians and an abomination in the sight of God. If we would for a moment pause and look around, how richly we have been blessed with the ordinary means of life, and yet we so oft-times come short of our duties toward our adorable Redeemer, who careth for us so kindly.

Let us be up and a doing, while it is called to-day; for the night will come when no one can work. Oh my dear young pilgrims and helpmates for eternity, ye who have taken hold of the Gospel plough, and have laid hold of eternal things, go on in the vocation whereunto we are called, and have on the breast-plate of righteousness, and have our bodies washed in pure water, and sprinkled from an evil conscience! O let us run with patience the race which is set before us, that we may receive the crown, ever looking forward unto the mark and prize of the high calling in Christ Jesus.

We are living in a land of sorrow and tribulation, which oft beset our way; but let us pray to God, that we enter not into temptation, and deny Christ as did Peter, when our blessed Redeemer was crucified and nailed to the cross, and there bled and died for our sins, that we might live. Oh turn ye to the Lord; for his mercies endure forever.

E. P.

MINISTERIAL FIDELITY.

If fidelity is required in him who takes upon him any secular charge, can too great attention, do you think, be given, in fulfilling that duty which embraces the salvation of mankind! "Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed their flocks! The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost. Therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God: Behold I am against the shepherds, and I will require my flock at their hands." Let my man ponder well the force of these words, and then let him say, whether he to whom the salvation of those souls is committed for whom Christ died, can be too fervent in his prayers, or too ur-

gent in his solicitations to "render them a people prepared for the Lord?" Can you conceive the remorse, the agony of that shepherd, who shall be overwhelmed with the reproaches of his flock, when they shall stand together at the tribunal of God, for having betrayed the most sacred trust which divine love could commit, or human care undertake.

THE TRIAL OF PILGRIMS.

"*I went out full, and the Lord hath brought me home again empty.*"—Ruth 1: 21.

These are the words of Naomi, who, from the famine which raged in her own country, had fled to Moab for succor, and had now returned back to her native place. In a village every occurrence, especially the coming back of an inhabitant after years of absence, excites notice, and the news soon spreads through the neighborhood. So it was here. The arrival of Naomi, accompanied with Ruth, her daughter-in-law, awakens curiosity, and huddles together the rustics in little groups, pointing with the finger, and making remarks and inquiries—,,So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them; and they said, Is this Naomi?" At which she burst into tears, and said, "Call me not Naomi"—that is, pleasant; "Call me Mara"—that is, bitter: "for the Almighty hath dealt very bitterly with me—I went out full, and the Lord hath brought me home again empty." Whence we may observe,

That when persons go from home, they little think what may befall them before they return. This will apply even to life itself. Some, like Elimelech, never come back. An accident demolishes their frame; or a disease arrests them too violently to admit of their removal: their relations arrive just in time to see them die, or they die in the midst of strangers. They little imagined that when they left their own door they were never to enter it again; and that the leave they had taken of their family was a farewell forever! "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanishes away. For that ye ought to say, If the Lord will, we shall, live, and do this, or that."

It applies also as to character. Some have been converted while from home: they have met with a godly acquaintance whose conversation, or have attended an evangelical minister whose preaching has been useful to their souls; and they have returned with new views and feelings, and have become all anxious to bring their connexions in the same state with themselves. Others, alas! have gone out moral and returned vicious, profaning the Sabbath they had once revered as the holy of the Lord and honorable; and ridiculing a book which they once regarded as given by inspiration of God. How many, in traveling, run uncalled for into dangers! And how necessary is it, even in lawful, because necessary journeys, to commit our way unto the Lord, and pray, "Lead us not into temptation, but deliver us from evil!"

It also applies to our outward circumstances. Some go out empty and come home again full. This was the case with Jacob. He left Beer-sheba with nothing but the charge and blessing of Isaac: and in his pleading with God in his journey, he only asks for bread to eat, and raiment to put on, and a return to his father's house in peace. But hear him on his return: "with my staff

I passed over this Jordan, and now I am become two bands.'; And thus it has been with many since. They set off with no raised expectation, and with no design formed, excepting to gain an humble subsistence: but difficulties vanished before them; the Lord prospered their way; blessed the labor of their hands; and gave them power to get wealth. Others have gone out with confidence flattered by the most pleasing prospects. But every enterprise failed: every dependence gave way; every comfort fled; till they were left like a beacon upon the top of the mountain, or a vessel stranded and wrecked upon the shore—Therefore we observe again,

That it is no unusual thing for the same individual to experience both fullness and privation. "Ah," says Naomi, "once I had a husband, now I am a widow. Once I had children, now I am childless. Once I had importance, now I am without influence. Once I had substance, now I am destitute—I went out full, and the Lord hath brought me home again empty." Not only is there a diversity of conditions among men, so that while one is in splendor, another is in obscurity, and while one is rich another is poor—but the very same person may successively be distinguished and neglected, be wealthy and indigent. These transitions are sometimes gradual; and sometimes sudden and wholly unlooked for. But Scripture, and all history and observation, more than remind us of the possibility of these changes: and wisdom admonishes us to improve them—First, by not depending upon our possessions and enjoyments. Shall we set our heart on that which is not? Secondly, by using them liberally while we have them. Riches make to themselves wings, and flee away: but, says an old writer, we may clip their wings by charity. And Solomon says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." So that not only is the principal safe, but the interest Divine. "Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." And Thirdly, by being prepared for every vicissitude. "I know, says Paul, "how to be abased, and how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." It is one thing to know what it *is* to possess, and what it is to lose, and another to know *how*—that is, how to behave in each as becometh the principles of a Christian. It is a great thing to prosper and not be exalted above measure; and to be reduced without being swallowed up of overmuch sorrow. To be full and not deny him, and say, Who is the Lord! And to be poor, and not steal or take the name of our God in vain. Yet this is possible; and through the grace of the Holy Spirit the soul may be braced up to such a moral strength of constitution, as to brave any climate or change of weather, however great or sudden.

See also how piety acknowledges the hand of God in every event. An ordinary mind would have said, "I went out full, and am come back empty." But Naomi did not live without God with her in the world—Naomi says, "I went out full, and *the Lord hath brought me home again empty.*" So Eli said, "It is the Lord, let him do what seemeth him good." And Job, instead of dwelling on the Sabeans and the elements, said "*the Lord hath taken* away. Blessed be the name of the Lord."

God is not the author of sin; but as to suffering—"Is there an evil in the city and the Lord hath not done it?" Does not he make darkness as well as create light!" There is nothing like chance, especially in our trials; neither are we to think only or principally of second causes. It is a view of God's agency alone that can preserve us, ei-

ther from sinning or sinking in the day of adversity. But the cup which my Father giveth me shall I not drink it? I can trust in him--He spared not his own Son--He has always my welfare at heart—

"Good when he gives, supremely good;
Nor less when he denies:
E'en crosses from his sovereign hand
Are blessings in disguise."

O let me hold communion with him, not only in his word, but in his works: not only in his ordinances, but in his dispensations. Let me cleave to him as my exceeding joy, and my everlasting portion, in all the revolutions of time. And look forward not only to a pure, but permanent state of blessedness—

"All all on earth is shadow--all beyond
Is substance. The reverse is folly's creed.
How solid all where change shall be no more."

For the Gospel Visiter.

REMARKS ON THESS. 5 : 21.

"*Prove all things, hold fast that which is good.*" — Being a subscriber for the Visiter, and no writer heretofore for the same, I will give my views from the above passage and request it to be published in the Visiter, provided it is in accordance with the truth of the Gospel. I have had for a time past— intended to contribute by way of correspondence, believing it is one of the most prominent means of disseminating Gospel-light, if conducted in the fear and spirit of the Lord.

Though some have opposed this thing; believing, the word of God is sufficient to accomplish all ends and purposes, for which man is destined. The Gospel of Jesus Christ was transmitted to us for the accomplishment of eternal happiness. The Gospel was intended for no other purpose than to bring life and immortality to light. For this reason we are commanded to preach it in all the world, for a witness unto all nations,— that they may know the will of God. If this is an imperative duty on all those who are called to preach the Gospel of Christ, let me ask, What would be the difference to reduce it to type or deliver it orally? To my mind there is no difference, so the Gospel is delivered to mankind in its true meaning. We also find, that God wrote his law upon two tables of stone and delivered it unto the children of Israel by Moses, who was to speak all the words of the law unto them. This is what the Apostle Paul to the Hebrews has reference to, when he says, God—who at sundry times and in divers manners in time past, spake to the fathers by the prophets, has in these last days spoken to us by his Son.—

This seems to me to prove nothing more nor less than the communication of God's law to man. God wrote the law upon two tables of stone and Moses interpreted it to the children of Israel. In substance of this we have from the prophet Daniel, when the handwriting appeared on the wall, the king was astonished and troubled in spirit called for the wise men, astrologers and magicians, that they might interpret it.— They failed to do so, for the spirit of God was not in them; but Daniel, in whom the spirit of the Lord was, showed to the king the meaning and interpretation thereof.

Here I will add, Daniel the prophet was the servant of God, and subject to his teaching, and walked with him; therefore was able to show unto the king that God had numbered his kingdom, and finished it also; weighed in a balance and found wanting. So in this way we may apply God's measuring reed to all that is written or spoken concerning the religion of Jesus Christ.

I am inclined to believe, that this in part fills the measure of our text— proving all things and holding fast that which is good. Is not the Gospel of Christ that infallible rule by which we are to prove all things? I answer, it is; it reveals truth from error, and error from truth. Just as the eye discerns light from darkness, and darkness from light.

In order that man should know the will of God concerning him, then I shall appeal to the Gospel of Christ as the power of God unto salvation to every one that believeth it,— and I will add, and holds fast to it, hath the light in himself, and will walk in it, shall not stumble, because the love of God is shed abroad in his heart—as it is written, Whoso loveth me, keepeth my sayings.

My dear readers. As I have endeavored to show very imperfectly the great principles, in which the Gospel is to be communicated to the world of mankind, so that sinners as well as saints may know their duty and walk in it. But the believer in Christ is particularly admonished by the apostle, to prove all things, and hold fast that which is good. We will say, we are professors of religion. This no one will deny. But the pertinent question comes up, Do we profess him in all that he teaches by practical obedience? deny ourselves, take up his cross, and follow him in all things? If we have done this, we have obeyed the apostle in our text. Yet I have said nothing with regard to the indoctrinating principles of the Gospel, or the manner by which man becomes illuminated and brought to a saving knowledge of the Gospel of Christ.— This has been discussed by brethren time after time in the Gospel Visiter, so that you may be able with the Gospel of Christ to comprehend the primary injunctions commanded you, by trying all the doctrines of the Bible, written or spoken by the children of men, by the Gospel line and plummet. The Saviour of the world commands all to take heed, that no man deceive you; for in his day there were some that had a form of godliness, but denied the power thereof. It is greatly to be feared, there are some in this day and time, who have the form of godliness but destitute of vital religion. Such will do for a show before the world, and many are induced to believe, that they are good and genuine Christians. Prove them!

The tree is to be known by its fruit. Therefore if our walk and conduct comports with the Gospel of Christ and we continue therein, this is holding fast that which is good. Man is not so high in the scale of existence as to be God's counsellor—nay, comparatively low in the scale; yet heaven's choicest wisdom was engaged to elevate man to the highest rank of existence, to be a companion with God in glory. Here is perfection then, and not till then.— While in this vale of sorrow we have the world, the flesh and the devil to wrestle with; our faith sometimes cold, our hopes gloomy,— but the promises, if we hold out faithfully to the end, we shall be saved. I will now conclude this brief communication and submit it to your choice whether to publish it— or in part, or to withhold it from print. If you publish it, correct all errors, which I have made. Prove all things by the Gospel, and publish that which is truth.

M. M. B.

For the Visiter.

THE CHRISTIAN'S DESIRE.

The Christian's desire is, that all should come to Christ the true and the living way. Therefore he will beseech God for Christ's sake to spare them yet another season; peradventure they may turn from sin, and bear fruit of holiness, and live to that end for which they were created The Christian says by his life and conduct, Come, sinners, to the Gospel-feast; to our Father's house, where there is bread enough and to spare! Will you not come? Why will you perish with hunger, when Christ has such a rich store laid up for all that ask of him in faith believing. For he says in his word, Ask, and ye shall receive. Blessed be God for this as well as many other promises, which he has given us for our comfort in his blessed word.

Psalm 5 : 2. "My God, unto thee will I pray." 1 Kings 8 : 28. "Yet have thou respect unto the prayer of thy servant.' 2 Chron. 30 : 27. 'Their prayer came up to God.'
Psalm 65 : 2. 'Thou that hearest prayer. unto thee will I look.' Dan. 9 : 3. "Seek by prayer and supplication." James 5 : 15. "The prayer of faith shall save the sick.' verse 16. 'The effectual fervent prayer of a righteous man availeth much.' Acts 10 : 4 'Thy prayers and thine alms are come up for a memorial before God.' 1 Pet. 3 : 12. 'For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

The Christian with these proofs before him, which set forth the fact, that God will answer prayer; this will prompt the Christian to agonise with God for the behalf of his creatures.—Well might the Christian, before leaving his respective place of abode, retire to some private spot and invoke the blessing of God, and ask him to fill his earthen vessel with the oil of divine grace; that he would pour out of his spirit upon all who may assemble to worship him in spirit and in truth. The Christian will pray, that God would revive his work, that he would be pleased to attend his word through his servants' administration, and that it might have the desired effect. The Christian will pray when going to meeting— and while there, and when opportunity affords at all times.

It does not become Christians to go to the house of the Lord, with a light, trifling spirit. It is very unpleasant for Christians to employ much of their time on the Sabbath in discoursing about the things of the world. The Sabbath should be spent in honor to the Lord. When Christians meet on the Sabbath together, they should turn their discourse in the way to profit, that God may in all things be honored.

When the Christian has to encounter with trials and troubles by the way, he should not forget to pray to the blessed Lord, who has never refused to bless his people. Saint's fellowship if rightly managed, will keep us awake and that in spite of hell, and the union there no tongue can tell.

P. W.

POETRY.

See how the wretched kingdom
  Is falling every day,
And still our blessed Jesus
  Is winging souls away.
But oh how I am tempted,
  No mortal tongue can tell,
So often I'm surrounded,
  With enemies from hell.

With weeping and with praying,
My Jesus I have found,
To crucify old nature,
And make his grace abound.
Dear children, don't be weary,
But march on in the way:
For Jesus will stand by you,
And be your guard and stay,

If sinners will serve Satan,
And join with one accord,
Dear brethren, as for my part,
I'm bound to serve the Lord;
And if you will go with me,
Pray give to me your hand,
And we'll march on together,
Unto the promis'd land.

Through troubles and distresses,
We'll make our way to God;
Though earth and hell oppose us,
We'll keep the heav'nly road.
Our Jesus went before us,
And many sorrows bore,
And we who follow after,
Can never meet with more.

Though dear to me, my brethren,
Each one of you I find,
My duty now compels me,
To leave you all behind;
But while the parting grieves us,
I humbly ask your pray'rs
To bear me up in trouble,
And conquer all my fears.

And now my loving brothers,
I bid you all farewell,
With you, my loving sisters
I can no longer dwell;
Farewell to every mourner,
I hope the Lord you'll find,
To ease you of your burden,
And give you peace of mind.

Farewell, poor careless sinners,
I love you dearly well,
I've labor'd much to bring you,
With Jesus Christ to dwell;
I now am bound to leave you,
O tell me, will you go?
But if you won't decide it,
I'll bid you all adieu.

We'll bid farewell to sorrow,
To sickness, care and pain!
And mount aloft with Jesus,
For evermore to reign!
We'll join to sing his praises,
Above the etherial blue!
And then poor careless sinners,
What will become of you?

GOOD ADVICE.

But now I would wish to give this good advice to you all, and take the same myself, viz. Let us enter seriously into our own hearts; and inquire into the reasons, that cause us to fear death and judgment; what sins we practice, what duties we neglect, what evil lusts, passions, and tempers are yet unsubdued within us; let us never rest until these causes of dread exist no longer, and let us take St. Paul's rule, which I mentioned.

Let us always exercise ourselves to keep our conscience void of offence, both toward God, and toward men. Let us live in all good conscience toward God; and in such a manner as that our hearts shall not reproach us so long as we live. Let us do justly, love mercy and walk humbly with our God; and live soberly, righteously and godly in this present world.

Let us imitate Christ in all things; let us seek to be governed by the same divine principles of humility, meekness, universal benevolence and resignation to the will of God, that he was governed by. Let us endeavor to copy after him in thought, word and deed; so shall we be like him in this world, and have boldness before him in the day of judgment. See Acts 24: 16. 23: 1. Job 27: 6. Micah 6: 8. Tit. 2: 12. 1 John 4: 17.

J. W.

MISREPRESENTATIONS CORRECTED.

Concluded from page 71.

Had the writer of that article, which has gone the round of the Newspapers been careful to inform himself, he would have found, that the name "*Dunkers*," with which he headed his article, is indiscriminately applied by the world to no less than three or four distinct and separate communities, and that what may be true of one, would be perhaps positively false of the rest, more or less, and consequently a misrepresentation.

How unjust such a proceeding is, we will try to illustrate by an example or two. All those professing *believer's baptism by immersion* are generally called "BAPTISTS." Now it appears that beside the very respectable communities of "*Regular Baptists*," "*Freewill Baptists*," "Reformers" (Disciples) "Seventh day Baptists," Footwash "Baptists," &c. &c. "the "*Latter Day saints*, or Mormons" with all their enormities of poligamy &c. profess also believer's baptism by immersion, and consequently may be justly called Baptists. But we ask, would it not be a perversion of truth, and a crying sin against the law of charity for a writer to publish to the world an article, headed "Baptists," in which the impostor, Joe Smith & Co. were represented as President of the Baptist community, and Mormon sentiments and practices described as those of the Baptists in general?

Again—the name of "*Protestant*" is applied to all those, who protest against "Popery," as it exists in the Church of Rome. Yet who is ignorant of the vast difference between those comprised under that appellation? What would the *protestant* world say, if one of the smallest and most ephemeral sects were described not under its own proper name, but under the general name of Protestants, thereby giving to understand that all the Protestants held similar sentiments &c.?

We have no idea of comparing the Ephrata-Dunkers with the Mormons or any other sect by these illustrations, or judging of those, who did once or do now belong to them, being heartily impressed with the amount of truth they possess, and feeling satisfied therewith. We are not able to judge of the correctness of the article in question even in their behalf.

All we ask is, that the name of our brethren ALEXANDER MACK, PETER BECKER &c. should not have been connected in an account, evidently and expressly intended for the setting forth of the origin, profession, faith & practice of that society, which acquired a notoriety by settling at Ephrata, Lancaster co. Pa. How far our fraternity differs from that society, will become obvious to an impartial reader by comparing the remainder of that article, often alluded to, with the professed faith and practice of our Brethren, for which purpose we give that remainder under the more correct heading, and leaving out what we have proved to be incorrect.

From the Evening Bulletin.

EPHRATA DUNKERS.

This society was founded by CONRAD BEISSEL, and during the period A. D. 1730–1765, the sect promised to become quite prominent; but it seems to have reached its acme about that time, and soon began to decline.

The name is probably derived from the German *Tunker*, which signifies a *plunger*, indicative of their mode of baptizing, which was performed by placing the subject on his knees in the water, and then plunging him over and under, head first.—The operation resembled that of somerseting: and indeed they were often called *Dumplers*, which their Dutch neighbors probably manufactured out of *Tumblers*, in consequence of the natural twist of their inflexible tongues, which delight in the interchange of D and T, P and B, &c.

Their dress was peculiar. It consisted of a long tunic, reaching to the heels, confined by a sash about the waist.—They also wore a hood similar to that of the Dominican friars. This dress was adopted both by males and females, with the addition by the latter of a veil which was not withdrawn in public.

The beard was never cut, though it was customary to cross the hair.

The sexes were kept entirely separate, even at seasons of religious worship. The only exception was at the occurrence of their Love Feasts, one of their Sacraments, when men and women dined at the same table. They prohibited marriage, and if any insisted on abandoning celibacy they must also abandon the geographic limits of the Society; though they could settle in the vicinity, worship as formerly, receive their portion of the public funds, and send their children to be educated by their brethren and sisters.

Their diet was of the most simple sort, and flesh of all kinds was proscribed by their rules, except at the Love Feast, when mutton & no other meat was eaten.

Their furniture was plained still; E. g. a bare bench served for a bed, and a small block of wood for a pillow.

Their religious exercises consisted to a great extent in private meditation; and that this might be enjoyed without molestation, each individual had his own apartment, which was not subject to the intrusion of any other.

Besides this, they had their seasons of public worship, when the men met in their appointed place, and the women in theirs. They were required to worship four times each day. And their recreation was coupled with the performance of religious duty.

Their doctrines so nearly resemble those of the Seventh Day Baptists that they were considered by some as a species of that sect. Several of their tenets were essentially different, however; these are subjoined, while the others may be inferred from the affinity just stated. They believed:—

1. That future happiness was to be procured by penance and mortification in the flesh in this world, evidently being tainted with the old Gnostic opinion that evil was inherent in matter.

2. That Jesus Christ died for the salvation of all men. But that it could and ought to be secured by good works, each individual thus working out his own salvation independent of the atonement.

3. That men might perform more good works than required by God, and that these would be credited to the account of those who were remiss in duty, so that they might not only work out their own but others' salvation by deeds of supererogation.

4. That the eternal punishment of the wicked was not to be eternal. They insisted that Christ preached his Gospel to the dead; and that the souls of just men made perfect were employed as missionaries to the spirits of such as enjoyed no means of grace in this world.

5. That sundry Jewish divisions of Time were typical of certain periods after the general judgment, when repentant spirits would be admitted to bliss from the scene of their punishment. And that at the very last, those who persisted in impenitence would be converted by a special act of divine interposition, and received into glory: this was supposed to have been indicated by the Jewish Jubilee.

6. That deeds of violence were not justifiable, even in cases of self-defence.

7. That the members of Christ's church should on no account engage in litigation.

Their church government and discipline were the same as that of the baptists in general; except in so far as affected by peculiarities above mentioned.

Public Offices.—The brethren were allowed to speak in their meetings for sacred worship indiscriminately, and the one possessed of superior abilities for public speaking was selected as their minister.

There were also deacons and deaconesses, chosen from among the more advanced in years, and exhorters; to these sundry duties were assigned so that each ministered in such matters as were specified in his appointment.

There were no civil officers. They were orderly, and pursued the even

tenor of their way, unmolested by those not belonging to their sect, much as the Shakers. Whatsoever regulations were necessary to promote the harmony and prosperity of their society were enacted in their religious meetings.

The foregoing description is applicable to the Dunkers as they were in the days of their strength. They are now much dispersed, conform in dress and manners to the people among whom their lot is cast, have their churches and sacred services much like other denominations, and when unable to attend their own, are willing to avail themselves of such facilities for public worship as may be within reach. But they still retain the faith of their fathers, and steel themselves against the effects of proselyting influences, as though they felt how near their denomination is to extinction.—They abandoned the plan of living in community long since, have but a handful of churches scattered over some parts of West Jersey and in the region round about Ephrata, Pa., and the sect will probably ere long share the fate of Errorists in general, and be found only among the curiosities that history carefully gathers up for the profit or amusement of coming generations.

PHILIP M. DOE.

ARE WE INDEED TO HAVE WAR?

Some papers we have lately received contain the following article. It appears there was a meeting held in one of the churches at NEWHAVEN, Connecticut, at which HENRY WARD BEECHER made a speech on the moral suasion of "*Sharp's Rifles.*" The following were the concluding proceedings. We merely ask, Was a meetinghouse, devoted to the worship of the God of love, and to the service of the Prince of Peace, a proper place for such a meeting and for such proceedings? Were these men Christians indeed? Were those preachers, who participated in the proceedings, Christian preachers? and leave the answer to the serious reader.

Prof. Silliman receives subscriptions.—Professor Silliman, of Yale College, then rose and said that he did not hope that Sharpe's rifles would be put to the fullest use of which they were capable; self-defence, especially in the cause of freedom, is a sacred duty. He deprecated the necessities of the time which demand such precaution on the part of the settlers in Kansas, but he believed in meeting manfully the present exigencies, bad as they might be. He said he desired to head the list for the procuring of a number of weapons of defense for the party setting out, and that therefore Mr. Lines might put down on the paper, "B. Silliman, one Sharpe's Rifle."

[The price of a rifle was $25.]

Mr. Russel and Rev. Mr. Dutton rose both at once. Mr. Russel speaks first: "Put me down for one."

Rev. Mr. Dutton (Pastor of the church)—One of the deacons of this church, Mr. Harvey Hall, is going out with the company, and I, as his pastor, desire to present to him a Bible and a Sharpe's Rifle. (Great applause.)

F. P. Pie—I will give one.

S. D. Pardee—I will give one for myself and one for my wife.

Mr. Beecher—I like to see that; it is a stroke right and left. [Laughter.]

C. Ives—Put me down for *three*.

T. R. Trowbridge—Put me down for *four!*—[Continued laughter.]

Dr. J. L. Howe—I will subscribe for one.

A gentleman said that Miss Mary Dutton would give one.

Dr. S. G. Hubbard—One.

Mr. Beecher here stated that if *twenty five* could be raised on the spot, he would pledge twenty-five more from the Plymouth Church—fifty being a sufficient number for the whole supply. [Immense clapping of hands all over the house.]

Professor Silliman now left Mr. Beecher alone to speak for the bid, and sat down to enjoy the occasion.

Mr. Killman—I give one.

Mr. Beecher—KILLMAN—That's a significant name in connection with one of Sharpe's rifles. [Laughter.]

Prof. W. A. Norton—One for me!

Mr. Wining—Another for me?

Mr. Moses Tyler—I will pledge one Sharpe's rifle from the *Junior Class in Yale College*! [Great applause.]

Prof. Silliman (arising in his seat and sweeping the galleries with his eye)—*There are four classes in Yale College*! [Immense sensation.]

Henry Trowbridge—One!

John G. North—One!

Mr. Beecher—I think Kansas will now know that there is a *North*!—[Great Applause.]

William Kingsley—One for me!

Lucius L. Olmstead—One.

Mr. Dunlap—I will pledge one for *Senior* Class in Yale College!

It was now ascertained, that instead of twenty-five, twenty-*seven* rifles had been subscribed, the cost of which, together with the amount received at the door for admission fees, made the collection for Kansas in the North Church *one thousand dollars*.

The meeting then adjourned.

Since we hear so much about *Sharp's* rifles the following description of these "moral persuaders" will not be out of place: It can throw a ball with deadly accuracy a quarter of a mile and can be fired ten times a minute. This rifle in the hands of a good marksman, is equal to *ten muskets*, bayonets and all; for, place a man six rods distant with a musket and bayonet, and before he can bring the bayonet into use, the rifle can be loaded and discharged ten times.

Sharp is preparing models of a small pocket pistol that will throw a Minnie ball one hundred yards, also a rifle suitable for footmen with a range of a mile, and a large gun to throw a ball or small shell a mile and a half—so far as a man and a horse can be seen to advantage. With this latter weapon Mr. Sharp declares he can set on fire a house or a town at the distance of nearly *two miles*, and prevent the use of field artillery by killing the horses before the guns are brought in good range.

QUERIES ANSWERED.

How is it considered, when a brother after communing with us, in a few weeks afterwards communes with a sectarian, and being taken into council thereupon, says, he did nothing wrong, and though he wants to be with the brethren, obstinately refuses to make acknowledgments?

Answer. When by this act the brother has offended the church, as, no doubt he has, this is certainly wrong, and being told of it, he should be willing to make acknowledgments for giving offence to the church. When the church is united in considering the matter thus, and tells him so, then he ought to hear the church, and remember what our Saviour says, Matt. 18: 17. "If he neglect to hear the church, let him be unto thee as an heathen man, and a publican." More might be said on the subject, but the foregoing ought to be sufficient, to convince the brother of his having done wrong.

QUERY.

What is the divinely appointed mode of settling difficulties in the church of God?

REPLY.

THUS SAITH THE LORD, Deut. 17: 8—13.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose."

"And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment."

"And thou shalt do according to the sentence, which they of that place which

the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee."

"According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left."

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

IS CHRIST'S CHURCH CONGREGATIONAL?

It has been asserted again and again by writers of more or less note, that our brethren had established a *congregational* church. As early as the year 1770 MORGAN EDWARDS in his "*Materials towards a history of American Baptists*," presented that idea of us to the world, most probably without the knowledge of our brethren, and certainly without their consent. It has been repeatedly republished in later, and even stereotyped works, without ever being contradicted in print, as far as we know.

This may be accounted for by assuming either that the above assertion was founded on fact, and consequently acquiesced in as correct in the full sense of the word;—or that it was received in a qualified, limited sense, without however being able to reconcile it even in that sense with the general practice of the brethren;—or that it was admitted only in such a sense, as would be consistent with the teachings of the word of God, the example of the primitive apostolic church, and with the constant practice of our brotherhood.

Inasmuch as this is a matter of importance, and a practical point of almost daily occurrence, it is highly desirable that we should all have a proper understanding of it, and if there are or have been propagated wrong ideas about it, it seems to be high time that they should be corrected. Hence we feel willing to throw in our mite for the cause of union and apostolic Christianity.

Let us first try to understand, what is generally meant by the term '*Congregational*.' We open WEBSTER'S DICTIONARY, and find there under the word '*Congregationalism*' the following definition. It is "that system of church-government, which vests *all* ecclesiastical power in the assembled brotherhood of each local church as an *independent* body."

We examine next BUCK'S *theological Dictionary*, and find there '*Congregationalists*' described as a denomination "so called from their maintaining that each particular church or congregation is authorized by Christ to exercise all the acts of ecclesiastical power and privilege within itself, without being subject to the jurisdiction or control of any bishop, synod, presbytery, or council composed of delegates from different associated churches."

Now the question arises, Have our brethren from the beginning of our fraternity even to this day ever entertained such an idea, as expressed in the above definitions?—Or, inasmuch as our brethren have ever looked to Christ, to His word, and to His primitive church for their pattern and guide, the simple question is, as stated at the head of this article, "*Is Christ's Church congregational in this sense?*'

(To be continued.)

CLIPPINGS.

The Scriptures should be Perused Daily.—

Such being the utility, excellence, and perfection of the Holy Scriptures, since they are not only the best guide we can consult, but the only one that can make us "wise unto salvation," it becomes the indispensable duty of all carefully and constantly to peruse these Sacred Oracles, that, through them, they may become 'perfect, thoroughly furnished to every good work." This indeed is not only agreeable to the divine command, and to the design of the Scriptures, but it is further commended to us, by the practice of the Church in ancient as well as in modern times, and by the gracious promise made by Him who cannot lie, to all true believers, and "they shall all be taught of God."

FLIGHTS OF RHETORIC.

I have not found that God hath made much use of laboured periods, rhetorical flowers, and elegancies, to improve the power of religion in the world; yea, I have observed how Providence hath sometimes rebuked good men when they have too much affected these pedantic fooleries, in withdrawing from them his usual aids, and exposing them to shame.

"PRAY THAT SERMON."

A young preacher, after throwing off a highly wrought, and, as he thought, eloquent Gospel sermon, in the pulpit, and in presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance,

"I have but just one remark to make," was his reply, "and that is to request you to pray that sermon."

"What do you mean, Sir?"

"I mean just literally what I say—pray it, if you can, and you will find the attempt a better criticism than any I can make upon it."

The request still puzzled the young man beyond measure. The idea of *praying* a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God, undertook to make it into a prayer. But it wouldn't pray; the spirit of prayer was not in it, and that for the very good reason—as he then clearly saw for the first time—that the spirit of prayer & piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks.

"I have no remarks to make," was the complacent reply. "You can pray that sermon."

A LETTER FROM VIRGINIA.

Rockingham, Feb. 18, 1856.

Dear brother in the Lord. I will drop a few lines to send to you; to inform you in the first place that we are in a reasonable state of health and still living under the blessing of God, and I hope these few lines will find you all enjoying the same blessing. Further I will state, that we have, at this time a good deal of sickness in our country & a hard winter, a heap of snow and cold weather. The coldest weather we had this winter, the thermometer stood 24 degrees below zero.

We also had a great destruction by fire at the head of Cook's creek. Br. Daniel Bowman's mill burnt down a few weeks back with every thing in it. I for my part had 225 bushels of wheat in it and some other grain. It is supposed it took fire somewhere in the mill. They had fire in the mill until nine o'clock in the night, and about between two and three o'clock the fire was first seen, and it was all in fire in the inside at that time. But as good luck would have it, the snow was on the ground, and no wind; but the air appeared to be full of fire.

But we know and do confess, that God is still merciful, and we do hope, that it may all work together for good. We too often forget that God gives unto us, and that he can take when he pleases; he knows how to deal with us.

I will also state, that I am well pleased with the Visiter, and I hope it may increase in its [illegible], and

that much good might be done.— —

While I talk about Hymnbooks, I must say, I have thought sometimes, when I looked over the Hymns in our Hymnbooks, that there could be a better selection of Hymns made, by leaving out some of those in the book and put other ones in, I think we could have a better selection of Hymns. I must confess that I love to sing good Hymns, and I love to hear good singing, and I also spend many an hour in singing by myself, when I have no company, and it appears the more I sing the more I want to sing.

B. B.

(With regard to our present selection of Hymns we freely grant that a better selection might be made, and the same would be the case, if a new one was undertaken. It is a difficult matter to please all tastes, and still have only a *small* Hymnbook. If we could make one four times as large as the present, we might succeed better. However we have no objection, as our stereotype-plates will wear out in the course of a few years, if a new selection was prepared, duly revised, and finally approved of by the Yearly Meeting.)

CORRESPONDENCE.

OUR YEARLY MEETING

Is now near at hand, and many of our beloved brethren will prepare for their journey thither before this comes to hand. Let us only not forget the true preparation, which the apostle Paul describes Ephes. 6: 10—18. We are all weak in ourselves, but IN THE LORD we may become strong, provided the power of his might (his word) accompanies us. Let us then put on the whole armor of God, that we may be able to stand against the wiles of the devil.

We will not be without temptation. While we will rejoice at the re-union with many, that will meet us there, we shall miss some, who will not be there; —and there will probably occur some things there, which are *not* lovely, *not* of good report, no virtue, nor any praise. Oh that every member would pray earnestly and daily: "Lead us not into temptation!"

The impending yearly meeting seems to become one of *peculiar interest* and *importance* before many others. It is to take place several hundred miles farther West than ever. This of itself is an evidence of the progress of the work of the Lord, which should rouse our hearts and souls to praise the Lord, and to pray fervently to make his servants equal to the work.

The question, Whether and in what manner our Western brethren, who were once with us, but these many years have stood alone, and during that period have become somewhat estranged in doctrine and practice, could be re-united with the great body of our brotherhood?— which will be provisionally investigated by a committee of 11 of our brethren among and with those Western brethren themselves,—this question will probably form one chief point before the yearly meeting, to which—wisdom from on high, the true anointing, and humility united with fortitude will be highly necessary.

The question, What is our duty to be done with regard to that little flock of brethren in Germany? Whether we are to consider them as brethren in the Lord? Or whether it is necessary first to make a farther investigation into their origin, condition and constitution?— these are all questions of great significance, which will probably occur.

OUR ASSISTANT EDITOR.

Brother JAMES QUINTER was delayed in his removal to this place by sickness in his family. In his last letter dated April 15, which reached us yesterday (April 22d) he states, "Our dear little daughter was very sick. At one time we thought it very doubtful whether we should bring her with us.— But it pleased the Lord to bless the means used, and she is now much better.— We now expect to leave here on Tuesday, and arrive in Columbiana on Thursday the 24th inst."

Postscript April 25. Brother Quinter and family have safely arrived yesterday evening, and by his assistance we hope to give next No. again 32 pa-

ges, and will continue to do so, if our subscribers give us the necessary encouragement and support. We have not heard yet from several hundred of our old subscribers, and our new list is quite bare in some parts, which used to be filled with names.

OUR NEW EDITION OF HYMNBOOKS has just been completed, and we have received a small supply from the Bookbinder. We have been anxious to get good paper, good print and good binding, and we have succeeded and hope they will please all who see them. We have had heavy expenses, and will still have, and shall therefore be pleased to fill orders accompanied by the pay.—But we must decline hereafter to send any books on commission, as we have thus books unsold in different places these three years, which we might have sold, if we had them, long ago.

ERRATA.

In last (April) No. an error was left uncorrected, which destroys the sense, and should be noted.

On page 103 about the middle of second column it is said—"then it is clear, that *Jews* would not have eaten the passover &c." While it ought to read,— — that *Jesus* would not &c.

In the present No. also 2 errors were overlooked:

On page 107 first col., first line the word "*count*" was left out; it ought to read, who can *count* the cost of criminal prosecutions &c.

On page 108 first col., 7th line from below there is a "b" instead of a "c" in the word 'brimes,' which ought to read "crimes."

OBITUARY.

DIED near MOUNT CARROLL, Illinois on the 24th of March our dearly beloved brother ANDREW FREEDLY, aged 33 years, 11 months and 17 days. His sufferings lasted but a few days, but were very severe, (Inflammatory Rheumatism.) Thus in the midst of life we are in death, &c. Funeral-text; Rev. 14: 13.

DIED in WILLIAMS co. Ohio on July 21, 1855 Sister PHEBE FICKEL, aged 54 y. 9 m. and 19 days.

DIED in the same place March 26, 1856 Brother MICHAEL FICKEL, the husband of the above named sister. Age 66 y. 10 m. and 29 days.

DIED in the same place March 14 Sister ELIZABETH KELLER, aged 83 y. 1 m. and 19 days.

DIED in FULTON co. Ohio March 24 Sister———SIGLER, aged only 7 days less than 80 years.

These four last were all members of LICKCREEK church-district, and we have a lively hope, that they have "fought that good fight, and kept the faith, and finished their course &c." 2 Tim. 4: 7, 8.

J. B.

DIED in SNAKESPRING-VALLEY, Bedford co. Pa. on March 16, 1856 our beloved brother JACOB RITCHIE, aged 53 y. 5 m. and 2 days. He was the oldest son of the late Elder ISAAC RITCHIE.

DIED in WOODCOCK-VALLEY, Bedford co. Pa. our beloved sister HANNAH CLAPPER, wife of HENRY CLAPPER, and oldest daughter of brother JACOB STEEL, aged 30 y, 1m. and 14 d. She left a husband and 7 small children to mourn their loss.

FALLEN ASLEEP IN JESUS in MARSHCREEK-church, Adams co. Pa. March 17, 1856 our sister in the Lord RAHEL FLENNER, aged 47 y. 11 m. and 9 d. Funeral-text Luke 12: 40.

DIED in SOMERSET co. Pa. Dec. 10, 1855 brother JOSEPH RAYMAN, aged 34 y. 9 m. and 30 d. Funeral-text: Matt. 24: 44. "Therefore be ye also ready &c."

DIED in the same place in February last sister ——— BRENEISEN with consumption, aged 71 y. 10 m. and 20 d. Funeral-text: "For none of us liveth to himself &c." Rom. 14: 7—9.

DIED in MILLCREEK township, Lebanon co. Pa. January 14, 1856 JOHN ZUG, a son of DANIEL ZUG and grandson of the late brother-teacher ABRAHAM ZUG, who died about 14 years ago. Age of the young man 18 y. 10 m. and 21 days.

(This had been mislaid, and we hope its late appearance, owing to that cause, will be excused.)

DIED at JAFFA, in Palestine the 6th of November last Mrs CLORINDA MINOR, the companion of LYDIA SHULER, who, it seems, was providentially led to return home, before this death of her friend occured.

After receiving several letters on a Half-fare arrangement, we addressed the following circular to a number of Railroad-companies, which may answer also to notify our readers, who may be interested in the matter.

Poland, O. March 31, 1856.
To the President or Superintendent of Railroad Company

Copy of a letter.

"Office of the GALENA and CHICAGO UNION R. R. Co.

Dear Sir. March 11, 1856.

Persons attending the conference of German Baptists to be held at FREEPORT (or rather near LENA-Station, STEPHENSON county, ILLINOIS) May 11 next, to comply with the rule of the company, must pay *full fare* to FREEPORT (or LENA.) A certificate from the President or Secretary of the Conference, that the party was there in attendance will entitle him to pass FREE back. &c. &c.

P. A. HALL, SUPER'T."

Similar favors of a half fare arrangement are granted by the LAFAYETTE & INDIANAPOLIS, the CENTRAL INDIANA, and the BALTIMORE and OHIO R. R. Comp's, and we are requested to publish them in our periodical, circulating extensively in our fraternity, named above. Believing that upon proper application you would feel inclined to extend the same favor to us, we hereby simply present the case to your consideration in behalf of our fraternity, and would desire an early answer, so that we may publish the same with the others in the forthcoming April-No. of our paper.

Respectfully yours

Editors of the GOSPEL-VISITER.
HENRY KURTZ.
JAMES QUINTER.

Though there has elapsed since ample time to receive an answer, for which purpose we not only made them postpaid, but enclosed a Stamp for the return-postage, only those mentioned in the Circular have been heard from as yet. Thus only one route is offered at reduced prices, which is from Baltimore to Wheeling, — and then from Dayton to Indianapolis, thence to Layfactte, Chicago &c. — From Wheeling to Dayton, they may go by the Ohioriver-Steamers to Cincinnati, and thence by R, R, or Canal-packet to Dayton.

It is expressly stated in some letters, that passengers claiming such privilege should pay in the cars to the conductors, who will be properly instructed, and not at the Ticket-office, where the agents have no authority but to sell tickets at the usual rates. If possible, we will issue our May-Number. in time for further information as we may receive.

P. S. Since the issue of our last No. we have received several replies to our circular, but only two thus far favorable to the half-fare privilege. These two are "The Central Ohio R R Co," from ZANESVILLE, or perhaps now from WHEELING to COLUMBUS and probably to DAYTON, and

"The Sandusky, Mansfield and Newark R R Co."

Thus ONE route nearly through from the city of Baltimore by Wheeling, Zanesville, Columbus, Dayton, Indianapolis, Lafayette, Chicago to the place of Yearly-Meeting (station LENA) will be open to members paying full fare going, and returning free on the same route, provided they have received a *coupon* for the purpose from the conductor on the way out, as some Co's require, or they can produce a certificate from the Clerk of Y. M. of having attended there.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma Bronchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da ist nunmehr zuverläßige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) ꝛc. hat das Einathmen sich auf eine vorzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln, eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M. D. General-Agent.
per W. S. Wortman, M. D.

Urtheile der Aerzte. Neuyork 1855. Wir die unterschriebenen ausübenden Aerzte empfehlen herzlich und mit Vergnügen das arzneyliche Einathmen in Krankheiten der Lunge und Luftröhre, als das beste und wirksamste Mittel, das jemals eingeführt wurde. In solchen Krankheiten kann die Anwendung von arzneylichen Dünsten, geradezu in die Lunge eingeathmet, mit Recht als ein großes Geschenk für die leidende Menschheit angesehen werden, indem dadurch die Auszehrung zu einer heilbaren Krankheit wird.

Ralph Stone, *M. D.* W. B. Austin, *M. D.* J. A. Mott, *M. D.* Orville Upson, *M. D.* Cyrus Kingsley, *M. D.* Gavin Wetmore, *M. D.*

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlung geben, welche der schwächste Kranke ohne die geringste Beschwerde gebrauchen kann. Solche, die nicht im Stande sind uns zu besuchen, werden wir auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man addressire

S. D. HARDMAN, *M. D.*
Salem, Columbiana county Ohio.

* * *

LETTERS RECEIVED

From J. Quinter. W Sollenberger 0,25. Sam. Gibbel 0,50. G B Replogle. Levi Fry for HB. 3. (They were sent.) J Quinter. S D Googhnour. H Hershberger. P Long. D Gerlach. D Eshleman. Jos. Zimmerman. E K Beeghly. Jer Sheets. Wm Clark 0.50 J Quinter. T D Lyon 0,50. W S Lyon. Joseph Miller 1. John P Cober. S P Forrer. John B Smith 1. Jac. K Beeghly. Abrah. Grubb 5. Henry Keller 5. J Quinter. Dan Yount 1. Alex Holsinger. Em. Slifer. John Kline. S H Cassel 0,50. C Gueagy. J H Raffensperger. Sol. Lichty. John Beasor. Sam. Myers, sen. 1.

* * *

POSTSCRIPT.

We have hastened to bring out this No. in time, and are now getting ready for our journey West. It is very likely that our absence will delay the issue of next No. together with the Minutes again somewhat, but we hope our subscribers will excuse what is unavoidable, trusting hereafter to be more regular and punctual, inasmuch as "*Two* are better than *one*;—for if they fall, the one will lift up his fellow." Eccl. 4: 9-12.

* * *

☞About our new edition of Hymnbooks see last page inside.

6-6.

THE

MONTHLY GOSPEL-VISITER,

VOL. VI. No. 6.

June 1856.

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BACK-VOLUMES

OF THE GOSPEL-VISITER,

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 5 we have devoted one half of the produce to charitable purposes. The few of vol. 1. 2 and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing of complete sets of the Visiter will do well to apply soon.

Direct orders to

HENRY KURTZ.

OF OUR HYMN-BOOKS

German and English bound together, & English single, we will try to have a constant, regular supply. The price is, for common binding, Six dollars a dozen of the double and Three dollars a dozen of the single English. Small packages can now safely be sent by Mail almost in every direction, and at a small expense. Orders should always be accompanied by the pay, except where a regular, accepted agency exists. Sending by Railroad Express we have found rather the most expensive. Direct orders the same as above.

OF THE MINUTES OF

OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter,
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. June 1856. NO. 6

INAUGURAL.

"We know not what a day may bring forth"—So says divine inspiration. And in this as in a thousand other instances, the oracles of truth utter the experience of the human heart. Things around us in the world are constantly changing; and we are changing with the general current of events. But few things were further from my expectation a short time since, than that I should become the joint editor of the Gospel Visiter. But the combined influence of the circumstances under which I was called to this vocation, was strong; and, the impression of my mind, that the hand of the Lord was in those circumstances, made the compliance with the call a duty.

That the printing press is a powerful instrumentality for the promotion of *truth* or *error*, for *good* or for *evil*, according to the moral character of its productions, will be doubted by *few*, and denied by *none*, who have observed the multiplication of disciples to new systems, and the rapid spread of new doctrines, and who have traced these consequences to their proper causes.

The art of printing, which was discovered about the middle of the fifteenth century, became a most powerful auxiliary in the advocacy of the doctrines of the memorable reformation commenced in the early part of the sixteenth century, in Germany, by Luther and his coadjutors. Indeed, when we consider the proximity in point of time, between the discovery of the art of printing and the commencement of the reformation, and see how this invaluable art was put under contribution for the revival of Christianity, we think we can see the finger of God in the discovery of the *former*, as well as in the success of the *latter*.

The church of Christ should avail herself of every lawful means at her disposal, for the promotion of knowledge, purity, union, and edification among her members, and for the enlargement of her dominions by the conversion of sinners. These she is under obligations to do, both from fidelity to her Lord and Master, and from a proper regard to her own prosperity and success. Regarding then, as I do, the press as an instrumentality which may advantageously be used by the church for the accomplishment of these noble ends, which her organization in the world was designed to accomplish, I rejoiced at the appearance of the Gospel Visiter among us, and hailed its birth as a favorable sign of progress. And I still rejoice to know that it meets the approbation of a large number of the brotherhood. It seems to be a welcome Visiter to many; and I think the brethren so estimate its worth, that they desire its continuance.

But an enterprise of this kind requires considerable labor, and imposes a heavy responsibility upon its editors. A variety of qualifications is necessary for those whose business it is to provide for the public. The editor of a christian journal, as well as a minister of the Gospel, should not shun to declare the "whole counsel of God." But with

Paul, he should endeavor, as far as he can without yielding the truth, to "give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God." And, in performing his duty as a public reformer, whether he refutes an error, or reproves an errorist, or instructs the ignorant, or wakes up the sleepy, or rebukes the guilty, or encourages the weary, his words should be baptized in the spirit of ardent love, that they may brand their meaning on the minds addressed.

The labors and responsibilities of the editorial department of the Gospel Visiter, will hereafter be borne by br. Kurtz and myself. It has been with considerable reluctance, that I have consented to become his assistant. But the hope that the relation which I shall sustain to the brotherhood, through the Gospel Visiter, may afford me increased facilities for rendering service to the church, and through the church to the Lord, has induced me to assume the responsibilities which I have. I feel that I owe every thing I have to Him who loved me and died for me.

"I yield my powers to his command,
To him I consecrate my days."

We make no flattering promises to our readers of what we *shall* do. But we frankly tell you what we *want* to do.—We want to do you good. And to the accomplishing of this object, our humble efforts shall be directed. However incompetent we may be to do full justice to the cause in which we are engaged, the thought that our work is a good work, will, we hope, inspire us with zeal, to do the best we can.

But the responsibilities of the enterprise we are contemplating, do not altogether rest upon the editors. They devolve upon all who concede to such an instrumentality, a position of influence for doing good,—upon subscribers, as well as editors. And we wish our subscribers to feel their responsibility, as we hope we feel ours. And we hope they will sympathize with us in meeting and bearing the difficulties our position is surrounded by, and offer up much prayer to the "God of all grace," for divine aid and wisdom, that our work, in which we all have an interest, may be prosecuted in accordance with the divine will, and the demands of humanity. Then, dear brethren and friends, acknowledging our own weakness, and dependence upon a power greater than our own—we seek an interest in your prayers—and ask for the exercise towards us of christian charity—that charity, "which envieth not—which is not easily provoked—which thinketh no evil—which hopeth all things—which endureth all things." And hoping that these requests will not be denied us, we launch our enterprise,—our bark, upon time's rough current.

And knowing the dangers to which our cause is exposed, we commit it to him, who can calm the stormy sea,—to him who was in the ship with his disciples, at the time, in relation to which it is said, "and immediately the ship was at the land whither they went."—May ours too reach its destined port—answer its end—convey glad tidings to the sons and daughters of men.

JAMES QUINTER.

THE INSPIRATION OF THE SCRIPTURE.

No. 3.

"For with the heart man believeth, and with the mouth confession is made unto salvation". The man who believeth with all his heart in the divine origin of the Scripture, needs not to go a-

broad for an evidence of its truth; for by believing from the heart, that Jesus is the son of God, and confessing him before men, not being ashamed of his word, but "obeying from the heart that form of doctrine delivered unto them," they become free from sin and satan.

And being translated into the kingdom of grace, by receiving and obeying the truth, they receive the spirit of truth —the same spirit by which the Scripture was originally given. And by this spirit (which is the living reader and the living doer) they are led into all truth.— They have the witness within of the inspiration of the Scripture.

They are taught by happy experience, that the Gospel is the power of God unto salvation. They can see no nonessentials there. But they regard the Scripture as the infallible words of their Lord and Saviour; and it is their meat and their drink to live in humble obedience to the same. They, with David, consider "the law of the Lord as perfect, converting the soul: the testimony of the Lord as sure, making wise the simple: the statutes of the Lord as right, rejoicing the heart." "More do they desire them than gold, yea than fine gold; and they are sweeter than honey and the honey comb. Moreover, by them are they warned; and in keeping of them there is great reward.".

By experience, they find the scripture profitable, first, for doctrine; for in it they were taught that they were aliens from God and strangers to grace. They were likewise taught what they must become by grace, in order to please God. Secondly, it reproved them of sin, of righteousness, and of judgment to come. Thirdly, it is profitable for correction, it serves as a chastisement for their sins, and thus produces an amendment of their lives. And, fourthly, it is profitable for instruction in righteousness— it teaches them the good and right way the way they must walk in order to please God, and to obtain, eternal life in his son Jesus Christ. In short, in following these instructions in righteousness, they become such creatures as God desires them to be—separate from sinners. Their motto is, "Holiness to the Lord." They are able to discern between clean and unclean—between him that serveth God, and him that serveth him not. They hold no communion or fellowship with unbelievers, or the disobedient, let them profess what they may. They have become a peculiar people, an holy nation, a royal priesthood, to offer up spiritual sacrifices to God continually in his holy temple.

They have purified their souls by obeying the truth unto unfeigned love of the brethren. And while they abide in love, they abide in God, and God in them; and they are kept by the power of God through faith unto salvation, ready to be revealed at the last day.— And in this confidence they greatly rejoiced. The devil is well aware that while they remain faithful to God and his word, that he can have no power over them; and being an implacable enemy to God and all his people, he tries his utmost to induce them to break off their allegiance from their king, and to get them to fall in love with his service, his ways, and his people, in order to get them to wander after the beast, or to receive his mark upon their forehead or in their right hand.

And if he can get them to imbibe an exalted mind, puffed up with pride,—or a revengeful disposition, he has in a measure gained his point. Therefore, let us heed the warning of our King, "watch and pray, lest ye enter into temptation." The devil is much wiser than he wants his people to be; he is well a-

quainted with the scripture, and believes in his heart that it is of divine origin, and feels an inclination to obey the same, he is in danger of losing a captive, and will actually lose him, unless he can draw off his mind by some means or other from searching the scripture.

He, knowing the scripture to be "able to make men wise unto salvation," yea, to be the "power of God unto salvation," if believed and obeyed, tries in the first place to get men to apostatize from the truth—to disregard or disobey part of the word of God.

And when he had succeeded in establishing an apostate church, composed of professed christians, he next succeeded in getting the scripture out of the hands of the common people, lest the apostacy should be exposed; in this intrigue, he was successful for a time. At length, however, the light of truth burst forth against all opposition, the scripture was placed within the reach of the people, men began to inquire after—and to read, the scriptures for themselves. Finding that the people were taught to read, and that they would read the scripture in their own language, he now tries another expedient, in which he has been too successful—not to keep the Bible out of peoples' houses, but to keep them from reading and obeying it; as will appear more fully in our next.

THEOKLITUS.

THE EFFECTS OF PRAYER.

I have thought to make a few observations, as an encouragement to us to persevere in prayer; and to believe that we shall not fail of being answered, if we only pray in faith; because "the effectual fervent prayer of a righteous man availeth much." James 5: 16.

ware that whenever man becomes well acquainted with the scripture, and believes in his heart that it is of divine origin, and feels an inclination to obey the same, he is in danger of losing a captive, and will actually lose him, unless he can draw off his mind by some means or other from searching the scripture.

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And who can recount all the wonderous instances in which the truth of this declaration has been realized! Through prayer, Moses turned away the fierce wrath of the Almighty from Israel.—With outstretched arms he smote the host of Amalek. Manoah, by the voice of his cry, drew down a visible manifestation of the divine presence in human form. Judges 13: 8. Through prayer, the prophet Samuel smote the army of the Philistines, and caused the thunder of terror to roll over Israel's foes. 1 Sam. 7: 9—12. Through prayer, fifteen years were added to Hezekiah's life. The three men were preserved in the burning fiery furnace.

And to Daniel it was said by Gabriel, "I am come because of thy words."—At the prayer of the brethren on the day of Pentecost, the heavens were opened. And at another time, after they had prayed, the place where they assembled was shaken, and all were filled with the Holy Spirit: Acts 4: 31. Prayer burst the fetters of Peter, and broke open the doors of the prison. Prayer rebuked storms, healed the sick, brought back the dead to life.

And what shall I say more of the power, the wonders, and the performances of prayer. The whole scripture is full of them. And the church also would be full of them—all christendom would be full of them, were there more prayer in our Israel; and more of this incense on our public, family, and private altars.

But prayer sleeps amongst us too much; for what we call morning and evening prayers, according to custom—the sleepy, dull, and heartless repetition of devotional language, does not deserve the name of prayer. The confession of the broken and contrite heart—the cry of the humble—the expression of a real

godly sorrow—the opening of our cares to our heavenly Father—the breathing of grateful love—the acknowledgment of our dependence on the name of Jesus—these are the things which go to constitute true prayer.

Brethren, pray that the spirit of grace and supplication may be poured out upon all. And, then ask what you will, it shall be done for you. He, that "cannot lie," has promised it. Only ask as the children of God, by faith in Christ Jesus, trusting in God's faithfulness to his promises, and we will certainly succeed at last. If six times the answer should be, "There is nothing," yet wait on. The seventh time, which is the Lord's time, and the proper time, will give the answer we need.

Too often we omit to notice God's answer to our own prayers. Otherwise, how often should we find to our glad astonishment, that at the time of our supplication, the grace of God had gone forth to help us.

Therefore, let the call to prayer be ever regarded by us as the invitation to an unspeakable privilege. "Continue instant in prayer." Pray in the spirit, in the Holy Ghost, and not in our own self-sufficiency, and we will pray with power. Let us pray for ourselves and for all, and pray with faith and expectation; for in the immutable word which is firmer than heaven and earth, it stands recorded, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it to you." John 16: 23.

A. S.

Communicated for the Visiter.

REFLECTIONS ON THE GRAVE.

When our spirits grow weary of the sins and turmoils of life, and would seek repose from the din, and tumult, that surround them, let us go down into the dark shades of death, and dwell awhile with the silent sleepers of the ground. Awe stricken and solemn, we enter the cold and dismal regions, and silently behold the ashes of the departed as they repose quietly in the dark cold grave. How solemn the scene that here meets our mental vision as we take a calm survey of the mausoleum of the world. Here for ages, has the patriarch slept in sweet repose the sleep of death. Here, prophets and kings moulder in the clay. Here the gay and proud, who were clothed in the robes of fashion, and they, who were clothed with the robe of righteousness, all lie together. Here the tyrant no more wields the rod of oppression. Here, the din of battle, and the roar of war, no more thrill the warrior's ear. No raging passions here disturb the tranquil sleep of the silent inhabitant of the ground, and no voice of affection falls on his ear. Here "the wicked cease from troubling, and the weary are at rest." Here silence, an awful silence reigns, and oh! how eloquent, how impressive it is! it speaks of almighty power,—it speaks of God.

M. N.

For the Gospel-Visiter.

THE SECULARITY OF THE CHURCH.

Having lately been forcibly struck with this subject, I have endeavored to collect my thoughts and to throw them into a definite shape. I now offer to you, dear brother, the result of my endeavors, for publication; hoping that some good may come out of it.

It is a very important remark of our Saviour's, and one frequently quoted, and which is universally applicable ei-

ther in or out of the Christian church, that "a tree is known by its fruit." When, therefore, a particular kind of tree is described to us, and we find a tree whose fruit answers, in every particular, to the given descriptions, we find no difficulty in deciding as to the peculiar character of that tree. And when God in his holy word, has laid down, in minute detail, the multifarious fruits and works of righteousness which the true follower of the Lord Jesus Christ will bring forth, we shall also be enabled, by exercising our ordinary faculties of mind, to judge who do, and who do not, belong to that particular class of persons.

We are commanded in the word of God to love God with our whole heart, and with all the powers of mind. Now the faithful observance of this commandment, will naturally lead us to observe what Paul *inculcates* in another place, viz. that we shall not conform to the practices and fashions of this world; as it will also lead to the observance of all and every other commandment whatsoever that may be found recorded in the law of God.

Again, a man who has tasted the love of God in Christ Jesus, and who knows that God requires of him a holy and pious life, and also firmly believes that without such he cannot be saved from the horrors of damnation, will most assuredly, suffer his mind to be frequently and deeply engaged on those objects, which most nearly concern the salvation of his soul. He makes it the principal aim of his life to gain this end; and thus he becomes habituated to let his thoughts range on the object of his desire; while the things of this world grow little in his estimation, in comparison as his mind becomes weaned from them. And we may expect, as a matter of course, that his conversation with his fellowmen, will frequently run on those subjects which most frequently engage his attention: the force of habit, even, impels him to it, for Christ says: "Out of the abundance of the heart the mouth speaketh."

We know from experience and common observation on the character of those who call themselves men of the world, that all their aspirations, thoughts, desires, pursuits and actions are of a secular, or worldly nature; and, consequently, their time is almost wholly spent in devising means and contriving plans in order to the attainment of their ends. These ends are, of course, in good keeping with their worldly-mindedness; and among them, most conspicuous is the accumulation of wealth. The acquiring of a great name, or fame is also conspicuous with a certain class, while such as gay and showy dress, foolish amusements, and sinful and carnal pleasures, may be considered as minor objects in the catalogue of this world's good things. Now let any number of such persons, as I have been describing, be brought together on any occasion, and their conversation will certainly run on the objects uppermost in their minds. They also suffer their "mouths to speak out of the abundance of their hearts."

But we are informed that God wants his people to be a separate people from the world—that there shall be a line drawn between them, that the sheep may be known from the goats. Yea, there shall be a marked difference in all their conduct and conversation between the people of God and the people of this world.

Now, let a number of professors of religion (brethren) meet, on a sabbath-day, at a friend's house, and mark their

conversation. What is generally the burden of discourse on such occasions? While the conversation turns on the affairs of this world—the common temporalities, all are fluent, and some even become eloquent on these subjects. One has made a speculation here, another there; one, perhaps, has sold a horse for a big price, another did well with his stock, while a fifth, perhaps has something else in course which he expects, will insure him a goodly pile of the "needful" in due season. And thus, while such subjects engage their attention, the time passes very agreeably, for here all are at home—here all have their share to contribute; and even the dullest will display considerable shrewdness and nicety of calculation while money-making is the theme—while the laying up of treasures which "rust will corrupt and moths will eat, is the subject under consideration.

And again, let them meet at the market place and mark how nicely they calculate on the "bargains"—with what lively interest they watch the process of selling, and how keenly they are alive to the "profits;" so much so even that there is scarcely a discernible difference in this respect between them and the most avaricious of professed speculators.

But let the theme be changed, and let the subject of religion, of sincere and heartfelt religion, the forgiveness of sins, the love of a crucified Saviour, and such kindred subjects, be introduced in a company of Christians, and what a change! a dark cloud appears to overshadow them, the conversation flags, and by and by, the company becomes speechless.

Now, if the character of a people is established by their conduct and conversation, what is the inference to be drawn from the facts I have tried to elicit? Is it not that the character of the church, at the present time is of a grossly secular nature? Ought it not to make every lover of truth to pause and consider well his own condition? 'Has not Christ said that ye cannot serve both God and mammon? Is it not likewise true that those who want to be rich fall into many temptations and snares? And has not the Lord also said, and truly, that the children of this world are wiser in their generations than the children of light.

ADOLPH.

GOOD ADVICE.

Cultivate your own heart aright, remember that "whatsoever a man soweth, that shall he also reap." Do not begin farming by building an extensive house nor erecting a spacious barn till you have something to store in it.

Avoid a low and damp site for a dwelling house. Build sufficiently distant from your barn and stockyard to avoid accidents by fire.

I like to see a man of family, attend with great solicitude to the mental wants of his children, as well as their physical necessities; seeing well to it, that they obtain that which adversity cannot deprive them of—a good Education.

I like to see a man industriously engaged at some useful occupation, having an opinion of his own, but open to conviction, if he be wrong on any subject.

I like to see a man patient and forbearing towaads his fellow-men, looking at the bright side, as well as the dark side of each man's character, aware of the infirmities of human nature.

I like to see a man benevolent and charitable, beginning first at home, and if wealthy, extending his charitable in-

fluence abroad; not for the sake of popular applause, but from a sense of duty and obligation.

I like to see a man willing to abide by the law of the land, and if he be a civil officer, mild and accommodating, yet firm and resolute, when it becomes his imperative duty to act.

I like to see a man polite and gentle; respectful to superiors, courteous to inferiors, reverential to the aged, affable to equals; and especially attentive, when occasion requires, and obsequious to the ladies.

I like to see a man respect and keep the Sabbath day, attend church, and read daily a portion of the Scriptures.

I like to see a man public spirited, ahead in any enterprise that will benefit the community, having the sense to perceive, and the patriotism and generosity to act for the welfare of his countrymen.

For the Visiter.

THE BIBLE.

The word Bible, signifies the Book, and may be justly termed the Book of all Books. The highest eulogy we can pronounce upon this book, is, to take it for the man of our counsel, and the polar star of our lives— not merely to admit and applaud its superior excellency, and let it remain on the shelf until it is buried with dust; for it was written by Divine authority for our reproof. It will not only teach us truth, but be further profitable for doctrine, for correction, for instruction in righteousness. No subject can be more honorable, nor more for our eternal welfare, than the reading of the Bible. It is the gracious gift of God, an invaluable blessing to mankind.

As a history of that grand epoch, when God said, "Let there be light, and there was light," it stands alone clothed in the Majesty of Divinity. It alone gives us the history of the formation of man—his character and fall—the promised Saviour, his career and victories—the patriarchal age, the deluge, the foundation of the second or new world—the confusion of tongues, and the dispersion of mankind. In short, it gives us the origin, peculiarities, and overthrow of the Hebrew state, and almost countless other divine and interesting facts. It gives us a series of events the most remarkable, both in their greatness and variety, of ages long since passed, and whereof all other books are either silent, or dark and fabulous.

As a chart of human nature, and human rights and wrongs, and of the character, power, and wisdom of the great Jehovah, its delineations, in precision, fullness, and force of description, far exceed the boldest strokes and finest touches, of the master spirits of every age and clime. This book, then, is the book by which all other books must be measured; it is the standard, the touchstone by which every other book must be tried. All other books are valuable only as they direct our attention to this.

And as a system of morals and religion, there is no other book, that is of Divine authority; they are all more or less tinctured with alloy or error; they are only safe guides so far as they appeal to the "law and to the testimony;" if they speak not in accordance with the Bible, we may be sure there is no light in them. Every effort of authors, to add to its transcendent beauty, or omnipotent strength, is only presumption and vanity; if they have set aside the divine teacher, and have leaned to

their own understanding, and have not chosen to receive its declarations in simplicity of heart, then away with such books they are only calculated to deceive. The Bible only is infallible. Men are liable to deceive and to be deceived.

As a book of eloquence and poetry, where can we find finer images and descriptions than in the Bible, or if we delight in miracles, wonders and signs, where we shall find thing so delightful, and so sweetly penned as in this book. And as a book of counsel, its wisdom is towering in lofty grandeur more than of the most brilliant talents that have illuminated the pages of any other book. Its wisdom is boundless and infinite, it is the golden chain and reaches from earth to heaven; it is calculated to cheer with its benign influence, and to guide and direct us in our journeys and labors through life's uneven ways. It points the soul to its crowning glory—a blissful immortality beyond the skies.

Surely then, no man who is a real friend to the cause of virtue, add to the interest, of mankind, can be an enemy to this Book, for it teaches the duties we owe to our God, ourselves, our families, our parents and our fellow men.—It teaches us how to live, and how to die. It points the finally impenitent to their awful doom. It arms the Christian with strength and courage to follow that "day-spring from on high which has visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of peace." It conducteth us to our journey's end by the plainest and surest path, where the steps are not straitened, and where he that runneth stumbleth not."

OHIO.

For the Visiter.

DIALOGUE

*between a young brother, and an aged man, a member of the * * * church.*

Elderly man (or Neighbor.) Well, my young friend, it appears that I and you, are quite of a different opinion as it regards the doctrine of what it takes to constitute a Christian. Now I am very different in my way of thinking to what I used to be,—I once thought it to be my duty to oppose every view that did not corroborate with my own way of thinking, and now I believe, you have as good a right to your way, as I have to mine.—

(Brother.)—I perfectly understand you, my dear old neighbor:—but I think the case quite different. I thing that neither I nor you have a right to our own way, but must both forsake our own way, and be converted to the way of Christ Jesus.—This is the reason, my dear neighbor, that there are so many sects in the world; every one wants his own way.—But go on neighbor I will hear you through.—

(Neighbor.)—Well to illustrate the plan of salvation in my present way of thinking, I would do it in this way:—Suppose there was a farm here to be rented out annually, and I would rent it this year, and would, for the best plan of making money—put it all in wheat.—I would harvest, thresh and market it, and do well, by my way of management.—

Next year you would rent it, and you would say.—well my neighbor plowed the whole of this farm, and wrought hard (though he done well) I will put it in grass, and follow grazing in lieu of farming—by so doing I will save many days hard labor. And at the end of the year you would sell your cattle, and perhaps do as well, if not better than I did.—and so I had my way, and you had your way, and both have done well.—And this is the way I view the plan of salvation.

(Brother.)--My dear neighbor this seems to be quite an agreeable doctrine for the times; but I beg to express a different view of the subject, you have compared the plan of salvation to a farm. Well, a farm it shall be. Now I consider our landlord, has given us this farm on certain conditions, and I and you or any other man that has anything to do with this farm, is bound to comply with the condition of the landlord, otherwise he (the landlord) is not bound to do his part, but can turn us away and require the penalty, which we have forfeited by taking our own way, and disregarding the condition prescribed by the owner.

T. D. L.

REVIEW OF ELDER SINE.—No. 1.

TRINE IMMERSION.

In the April number of the Gospel-Visiter, there appeared two articles from the "Christian Union and Religious Review," which purported to be a review of a sermon preached by one of our brethren. We have been requested to notice said articles. And as honest believers in what we practice, we shall try to do so.

We too can say, we have no desire to engage "in a war of words," for "we are for peace;" but as our practices have been assailed through a writer in the above named publication, we shall defend ourselves. The correctness of our mode of immersion, we shall first sustain. It is from the commission of Christ, that we learn the way in which the ordinance of baptism is to be performed. Various other scriptures allude to the ordinance, and throw light upon it, but the commission alone explains the *manner* of doing it.

"*Baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*" Matt. 28: 19. This is the part of the commission, which contains the mode of baptizing. This language, we think, conveys the idea of a threefold action in baptism. In analyzing the above language, according to the rules of syntax, we find it contains an ellipsis; that is, there are some words left out, which must be supplied in the analysis.

The first preposition "of" connects and shows the relation between name and Father. The second "of" cannot connect and show the relation between "name" expressed and Son, for the "name" expressed is the name of the Father; but it connects and shows the relation between "name", understood, and Son—then we have, *and name of the Son;*—but we must have a word to govern "name," and for this purpose we must supply *in* before it,—then we have, *and in the name of the Son:* but now "*in*" connects and shows the relation between name and some other word—and the pronoun *them* is that word: and now we have, *and them in the name of the Son:* but now we must have a word to govern *them*—and this we have by supplying the active participle baptizing. And now we have, *and baptizing them in the name of the Son.*

Precisely in the same way must we dispose of the words, "*and in the Holy Ghost.*" And, when we shall have analyzed them, and supplied the ellipsis as we did before, we shall then have, *and baptizing them in the name of the Holy Ghost.* And the whole, with the ellipsis supplied, will then read, *baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost.*

Elder Sine in his review, says the ellipsis is supplied by the repetition of

the word "name." But this is certainly not enough to fill the ellipsis; for how can "name" be disposed of without a governing word? It cannot. Therefore, we must supply the words as I have done. Now as baptizing is an active participle, implying action, and as *and* is used to join on a word or sentence implying addition, which elder S. admits, we have two actions to be added to the first, to fulfill the commission.

The action (baptizing,) must be done in the name of the Father—and (add the action baptizing,) in the name of the Son—and (add the action baptizing,) in the name of the Holy Ghost:

Thus we have three actions in the commission, as we have three actions in our manner of performing baptism; and we fulfill the commission. But will three immersions agree with Paul's "one baptism," (Eph. 4: 5.) or one immersion? (for we believe baptism means immersion.) We apprehend there is no more difference between the three immersions we practice in administering baptism, and Paul's one immersion, than there is between his immersions, (more than one,) (Heb. 6: 2.) and his one immersion (Eph. 4: 5.) The meaning of Paul's language in Ephesians, no doubt is, there is one ordinance for Jews and Gentiles.—This the connection proves to be his meaning.—How that ordinance of baptism is to be performed, is not learned from Paul's epistle to the Ephesians, but from Christ's commission to his disciples. We read in Acts 8: 16, that there were disciples baptized "in the name of the Lord Jesus." I presume that none will contend that they were baptized in his name only. It will generally be admitted, that they were baptized according to the commission. The commission was given under his authority; and all, therefore, who were baptized according to that commission, were baptized in the name of Christ. That the language of the commission relative to baptism, implies a threefold action in applying the subject to the water, or in applying the water to the subject, has been acknowledged much more generally in the christian world, than many are aware of.

Dr. Cave in his primitive Christianity informs us that the prevailing practice of the first century was, to immerse three times. Tertullian joined the church in the close of the second century. He says "we are immersed thrice." Chrysostom lived in the fourth century. He is said to have been the most renowned of the Greek fathers. He referred trine immersion to the words of the commission. Theodoret, another eminent Greek father, who lived in the fifth century,—did the same. (Hinton's History of Baptism P. 158.)

"That most learned and perfect judge of ecclesiastical antiquities, Monsieur Daille, treating on this subject in answer to Cardinal Bellarmine, takes occasion to upbraid the church of Rome with insincerity in boasting of her conformity to antiquity.

He proves by unquestionable authorities, that trine immersion, first mentioned in the close of the second, or at the beginning of the third century, was the invariable practice of the Catholic church, both Greek and Roman, till about the 6th century, when the Spanish Catholics adopted single immersion: that although Gregory 1. allowed the validity of immersion in the case of the Spaniards, yet he says the Romans practiced trine immersion, that a synod of Constantinople censured the Ro-

nians for practicing single immersion in the name of Christ, the apostolical canons expressly forbade it, and Alcuin two hundred years after Gregory, censured the Spaniards for it, as acting contrary to universal practice, although they baptized in the three names: that notwithstanding the opinion of Gregory, and the practice of the Spanish Catholics, trine immersion continued to be universally practiced till the fifteenth century (he might have added till the Reformation.")—Robinson's History of Baptism P. 400.)

The Eunomians, a sect of the fourth century, practiced the single immersion. They denied the doctrine of the Trinity, and administered baptism in the name of Christ, or in the death of Christ; supposing either that Peter had altered the form, or that Paul described the form of administration when he said, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." (Ibid. P. 58.)

It seems that the single immersion was not administered at first in the words of the commission, but in the name of Christ. The apostolic canons, collated in the third century, enjoin "a trine immersion," as the mode of baptism. They also ordain, "If any bishop or presbyter shall administer baptism not by three dippings, but by one, let him be punished with deprivation." (Hintons History of Baptism P. 170.)

Dr. Watson, in his Biblical Dictionary, and upon the article "Trinity," refers to trine immersion, as practiced in the early ages of the church, and draws an argument from that practice, to sustain his doctrine of the Trinity. He says: "This argument will derive great strength from the practice of the early ages, and from the observations we meet with in several of the ancient fathers, relative to it. We learn from Ambrose, that persons at the time of their baptism declare their belief in the three persons of the holy Trinity. And that they were dipped in the water three times. Thou wast asked at thy baptism, Dost thou believe in God the Almighty Father? And thou didst reply, I believe, and thou wast dipped; and a second time thou wast asked, Dost thou believe in Jesus Christ the Lord? thou didst answer I believe, and thou wast dipped; a third time the question was repeated, Dost thou believe in the Holy Ghost? And the answer was I believe, then thou wast dipped the third time.

It is to be noticed that the belief here expressed separately, in the three persons of the Trinity, is precisely the same in all. Tertullian, Bassil and Jerome, all mention this practice of trine immersion as ancient—and Jerome says "we are thrice dipped in the water that the mystery of the Trinity may appear to be but one. We are not baptized in the names of the Father, Son, and Holy Ghost, but in one name—which is God's, and therefore, though we be thrice put under the water to represent the mystery of the Trinity, yet it is reputed as one baptism. Thus the mysterious union of the Father, the Son, and the Holy Ghost, as one God, was, in the purer ages of the Christian church, clearly expressed in the form of baptism." Mr. Watson thinks his argument for the doctrine of the Trinity, derives great strength from the practice of "the purer ages of the Christian church," from their mode of baptizing. Will not the argument for trine immersion, derive quite as much strength from the same source?

All the Greek rituals require trine immersion; such has also been the

invariable practice of that church. Sir P. Ricaut, writing on the present state of the Greek church, observes:—"Thrice dipping or plunging this church holds to be as necessary to the form of baptism, as water to the matter."

Dr. King attests that "the Greek church uniformly practices trine immersion, and adds, "undoubtedly the most primitive manner."
(Hinton's History of Baptism p. 180.)

This church, extending from the southern provinces of Greece to the northern extremity of the Russian empire, and containing a population of nearly six millions, has from the first practiced trine immersion.

The Catholic churches of Milan in the northern part of Italy, founded by Ambrose, retain the trine immersion; and the Milanese church boasts that she has kept the ordinance of baptism unchanged from primitive times.

The first liturgy of the church of England, drawn up in 1547, under King Edward VI., enjoined trine immersion, in case the child was not sickly. (Bliss' letters on Baptism P. 39.)

The Lutherian rituals of Saxony, Denmark and Norway, enjoin the priest to pour water three times over the head of the child, while he is pronouncing the usual baptismal words, pouring once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost. (Robinson's History of Baptism P. 483.) Luther seems to have understood the language of the commission as conveying the idea of a triune immersion. In the year 1530, Luther wrote to Henricus Genesius, preacher at Iehters hausen, giving his advice with reference to the baptism of a Jewess. In this he says: "As to the public act of baptism, let her be dressed in the garments usually worn by females in baths, and be placed in a bathing-tub, up to her neck in water; then let the baptist dip her head three times in the water, with the usual words; "I baptize you in the name of the Father &c."—Luther's work ed. Walch part 10 P. 2637.

Knowing that the strong prejudice which is often felt against a principle, because it is not more generally received, ("Have any of rulers or of the Pharisees believed on him?") prevents the truth of that principle from being felt by those to whom it is presented, I have called up the numerous witnesses which I have, who testify their belief that the commission teaches a threefold action.

Elder Sine thinks that as baptism was designed to prefigure Christ's burial and resurrection, trine immersion destroys the figure. I know not how far *he* wants baptism to resemble Christ's burial to make it a true figure. Some of the *opponents* of immersion, have replied to the argument for immersion drawn from Paul's comparison, in which he compares baptism to Christ's burial, that we ought to make the figure complete, remain in the water three days and three nights, as that is the length of time Christ is said to have remained in the earth. I presume elder S. will not think it necessary to remain in the water so long to make baptism resemble Christ's burial. The grand points of resemblance which justify the figure, are these: As Jesus was covered in the grave, so are we covered in the water. Whether we are put into the water once or thrice, it bears a resemblance to a burial. Some of the early fathers thought they saw a striking re-

semblance between trine immersion and Christ's burial.—In the three *immersions* into the water, they saw the three nights, and in the threee *emersions* out of the water, they saw the three days during which he is said to have been in the grave.

J. Q.

REVIEW OF ELDER SINE.—No. 2.

FEET-WASHING.

I fully agree with elder S. that a careful examination of the scriptures would certainly set this subject (feet washing) in its true light before the public; and decide what the will of the Lord is." But elder S. has certainly not given the scriptures a careful examination; and, consequently, he has not discovered what the will of the Lord is. He thinks he is free from "bias & prepossessions either for or against the practice." This may be the case—I charge him not with either, for I cannot see his heart. He says, "washing feet is named several times in the Old Testament, but is always spoken of as an act of hospitality." I am much surprised to find such a declaration, after promising to proceed to a careful examination of the scripture.

I find upon a careful examination of the Old Testament, the following solemn passage relative to washing feet: "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein: For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations. (Ex. 30: 18—21.) Was this an act of hospitality? Certainly it was not. It was a solemn commandment of Jehovah—and to neglect it—was death. This elder S. seems to have overlooked. It is true, the priests were commanded to wash their own feet.—And who washed the feet of the men who appeared to Abraham, (Gen. 18: 3, and the feet of the angels who appeared to Lot, (Gen. 19: 2,) and the feet of Joseph's brethren? (Gen. 43: 25.)—Cases cited by elder S.; did *they* not wash their *own* feet? And where was the act of hospitality then? Was it not rather in the procurement of the water, than in the washing of the feet?

Those who argue, that because the angels who visited Abraham, had water procured for them to wash their feet as a part of the hospitality they enjoyed under the patriarch's roof, Christ therefore washed his disciples' feet as an hospitable entertainment, show as much want of sound scriptural logic, as they would to argue, that, as the angels eat a meal with Abraham as a part of the entertainment they received from him, so the bread and wine which Jesus gave to his disciples was no more than a hospitable entertainment.

The feet washing we read of in the patriarchal age, refered to in those passages in Genesis cited by elder S., was certainly a very different thing to the feet washing practiced and commanded by Christ, and recorded in the 13th. chap. of the gospel of John. In the former case, persons washed their own feet —In latter case Christ washed his disciples' feet, and commanded them to

wash one another's feet. But if the opponents of feet washing as a religious ordinance, will persist in deciding the character of feet washing as practiced and commanded by Christ, by the character of the washing of feet as given in the Old Testament scripture, then, let them look at the two fold character of it therein presented. Let them not only look at it as practiced among the patriarchs for bodily cleanliness, but let them likewise look at it as practiced by the Levitical priests, as a religious ordinance. Then will they be less likely to have prejudice against the religious character of feet washing as practiced by Christ. There will nothing appear in the act itself of washing feet as done by Christ, to make its religious character improbable, when we remember that feet washing was once a divine command. If God gave to his priests "after the order of Aaron" a command to wash their feet as a religious ordinance, may he not have given to his priest "after the order of Melchisedec," a command in a modified form, to wash his disciples' feet—and a command to them to do it to one another, as a religious ordinance? "The Father which sent me, gave me a commandment what I should do and what I should speak." Whether, then, Christ washed his disciples' feet, & commanded them to do the same to one another as a religious ceremony, is a question that we shall now further examine. We have designed by the foregoing observations to prepare our minds for a candid examination of this question. From the time at which Christ washed his disciples' feet, the character of the act as religious ordinance, plainly appears. It was in the night in which he was betrayed—the night in which he ate his last supper with his disciples—the night in which he instituted the communion—the night preceding the day of his painful crucifixion.

Elder S. thinks the feet washing mentioned in the 13th. of John was neither at the time nor place where the communion was instituted. We think we can show conclusively that it *was* at the time at which the communion was instituted. And if it was at the same time, or at the same supper, at which the communion was instituted, it was also at the same place. We shall first examine the arguments of elder S. to prove that it was *not* at the same time. And then give our arguments to prove that it *was*.

Elder S. thinks that Christ washed his disciples feet at a common supper before the passover, because it is said, John 13 : 29, that some of the disciples thought that Jesus had said unto Judas, "buy those things that we have need of against the feast." As Christ used the language, from which the disciples drew the above inference, at the supper at which he washed their feet, it is plain that there was a feast yet in the future. And what feast was that? It was "the Jews' passover." Elder S. seems to have overlooked the fact, that Christ did not eat his supper with his disciples at precisely the same time the Jews eat their passover. That he did not, is very evident from John 18 : 28; "Then led they Jesus from Caiaphas unto the hall of judgment, and it was early : and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover." Here we find that after the trial of Christ had progressed considerably, (& certainly after he had eaten *his* supper with his disciples,) the passover was still future; and the Jews, lest they should become impure, and thus be disqualified for eating the passover, would

not go into the judgment hall, it being Pilate's house.

By remembering that Christ eat his passover or supper with his disciples before the Jews eat theirs, we can understand the language, "Buy those things that we have need of against the feast," without supposing them to have been spoken at Bethany, some days before he eat the supper at Jerusalem. The disciples not fully comprehending the meaning & character of Christ's performances, seem to have thought that they, as Jews would have a feast provided at the same time the Jews would eat theirs—Hence, their misapplication of the words of Christ to Judas, "that thou doest, do quickly." Thinking that he, as treasurer of their funds, was sent to procure the necessary things for the approaching passover.

Elder S. has taken the position that the supper at which Christ washed his disciples' feet, John 13, is the same as the supper eaten in Bethany, John 12: 2. But he has failed to prove this.—And every attempt to prove their identity must be a failure, for they are not identical. They both took place previous to the time for eating the Jewish passover, but that does not prove their identity. Because two events take place previous to a certain time, this does not prove the identity of those events. But the supper at which Christ washed his disciples' feet, John 13 ch. and the supper at which the communion was instituted, Luke 22: 19–20; Matt. 26: 26–27; Mark 14: 22–24, were identical, as will appear evident from the following consideration: It was at the supper when feet washing was performed, the traitor Judas was made known.—To John's question, "Lord, who is it?" Jesus gave the answer, He it is to whom „I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." John 13: 25. 26. At this supper, Judas is made known as the traitor. In Matt. 29: 21—28, where the supper at which the communion was instituted, is refered to, it is recorded, "And as they did eat, he said Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. "Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said." "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Here, then, at the supper eaten at Jerusalem, at which the communion was instituted, the traitor Judas is made known. Does not this most conclusively prove, that the supper in the 13th. chapter of John, at which Jesus washed his disciples' feet, is the same supper as that in Matt. 26th. chapter, at which the communion was instituted?

According to elder S. the supper refered to in John 12: 2, is the same supper as the one refered to in John 13: 2—the supper eaten in Bethany two days before the supper eaten in Jerusalem at which the communion was instituted.

Now as we have before seen, Judas was made known at the supper recorded in John 13: 2; (see v. 20.) We have also seen that he was made known at the supper noticed in Matt. 26: 21; (see v. 25.) Now if these are different suppers, (and they are according to elder S.) the one eaten at Bethany, the other eaten two days afterwards at Jerusalem, then as Judas was pointed out at Bethany (according to elder S.) why must he

be again pointed out at Jerusalem two days afterwards? Could the disciples have forgotten in that time the traitor? Certainly not. If then the supposition that John 13: 2, and Matt. 26: 21, refer to different suppers, involves an absurdity, which it surely does, then it must be abandoned. Now if they are not different suppers, they must be the same. But we have seen they cannot be different suppers: For that supposition involves an absurdity. Therefore, the alternative must be admitted. And we must conclude they were the same supper. Consequently, feet washing and the communion were instituted at the same time and place. And "what God has joined together, let no man put asunder." Elder S. in answering the argument for feet washing drawn from Matt. 28: 20. "Teaching them to observe all things whatsoever I have commanded you," says: "Now all things in the passage must either mean all that he commanded them to do, or all that he commanded them to *teach*. The former would prove too much. For the disciples were commanded not to preach to any but the Jews, nor not take any silver, or gold, or brass, for their journey, when they went to preach, nor to wear any shoes." Did not the Saviour command the disciples to "go and teach all nations"? Matt. 28: 19. How then can elder S. say, "the disciples were commanded not to preach to any but the Jews." And did not the Saviour say, he that has a purse, let him take it, and likewise his scrip?" Luke 22: 36. Elder S. here has certainly overlooked important scriptures. It is true, that the Saviour at one time, commanded his disciples "not to go into the way of the Gentiles," and not "to enter into any city of the Samaritans." Matt. 10: 6. It is likewise true that, he commanded them to take nothing for their journey." But these laws were repealed. The first was repealed, when the command, "Go ye into all the world," was given. Mark 16: 15. The second was repealed, when he said, "he that has a purse let him take it." Luke 22: 36. Now what commands Christ had given to his disciples at one time, but afterwards repealed, they were not to teach the believers "to observe."—But what commands he had given, which he did *not* repeal, these his disciples were to teach the believers "to observe." And as feet washing was commanded, for Jesus said, "ye also ought to wash one another's feet"; and again; "I have given you an example, that ye should do as I have done to you;" now, unless this law had been repealed before Christ gave his last commission to his disciples, they were commanded to teach the believers to observe it;—for Christ had commanded his disciples to do it. And one of his commands in his commission to the disciples, was, Teach them to observe all things whatsoever I have commanded you.

Elder S. refers to Tim. 5: 10, and thinks this passage is rather against the idea that feet washing was a church ordinance. We think it plainly recognizes such a practice among the saints.—"He says," Paul could not have said of a member of the church, If she have been baptized, if she have partook of the communion, &c, for these being church ordinances, the members of the church had all attended to them as such, without any *ifs* about it." Did not Paul say that the manner of some was, to forsake the assembling of themselves together? Heb. 10: 25. And if so, were they not in danger of neglecting the ordinances? And have we none among us at this age of christianity, who profess to be members of the church, and who neglect both baptism and the communion? We have too ma-

ny such. The character of the widow, as drawn by Paul, to entitle her to the special privilege of the church he had in view, must "be blameless." (v. 7.) Therefore she must wash the saints feet. Elder S. in his remarks upon the passages refering to feet washing in the Old Testament, says, "and they all speak of it as a part of the entertainment." If then the washing of feet "was a part of the entertainment," the widow would have done this, in the lodging of strangers. But in addition to the lodging of strangers, she must wash the saints feet. If the washing of feet was performed only as an act of hospitality, was there not hospitality in washing the feet of sinners as well as of saints? But the feet of saints are specified. And this plainly shows it was not a mere act of hospitality—but a christian duty.

Upon the Saviour's words, "I have given you an example," elder S. remarks: "Is it always necessary to do the things that were done as an example, in order to follow that example?" We read 1 Pet. 2: 21, Christ suffered for us, leaving us an example that we should follow his steps! Now to follow this example it is not required that we should be literally crucified, but to submit to all the trials and crosses that we may have to meet for his sake, is to follow his example." We freely admit that to follow Christ's example, according to the words of Peter, as quoted above, it is not absolutely necessary to be crucified; for there are many ways in which we can suffer with Christ. But to follow Christ's example, must we not suffer in *some* way—must we not suffer self-denial—must we not "mortify the deeds of the body." We *cannot* follow Christ's example, without suffering. And had Peter declared, that as the world crucified Christ literally, so it must crucify us literally, in order that we may follow Christ's example, then must we have endured a literal crucifixion. But as Peter used the generic term, suffer, we may follow Christ's example without being literally crucified; there being many ways to suffer.—When Christ washed his disciples feet, he performed a specific act—and said to them, "I have given you an example that ye should do as I have done." If, therefore, they would follow his example, they must perform the specific act that he performed. They would not follow his example by washing one another's *clothes*—they must wash one another's *feet*.

Elder S. says: Feet-washing prefigures nothing, shows forth nothing."—Is not this an impeachment of the Saviour's divine character? Could the exalted Son of God, perform an action which had no meaning in it? NEVER, NEVER.

"The Son of man came not to be ministered unto, but to minister."—Matt. 20: 28. He was a "servant of rulers." (Isa. 49: 7.) Did not the Saviour, in the act of washing his disciples' feet, most plainly and beautifully manifest his condescension & humility?—the characteristics of a servant. And are not the followers of Christ, "by love to serve one another?" Gal. 5: 13.—And does not the practice of washing one another's feet, show the prevalence of this disposition, and the state of equality which should exist among christians, who are brethren, and children of the same family? Let it not then be said, feet washing shows forth nothing.

Elder S. asks, "And why have we no account of any church attending to feet washing, in any of the writing of the early Fathers, nor in the history of the church for centuries." We have such accounts. We read of a sect which arose in the second century, called Apostolicals, be-

cause they observed the acts of Apostles, such as washing each other's feet: (History of all Religions P. 214.)

"Some understand this literally, and have thought those words, ye also ought to wash one another's feet, amounted to the institution of a standing ordinance in the church; that christians should, in a solemn religious manner, wash one another's feet, in token of their condescending love to one another. St. Ambrose took it so, and practiced it in the church of Milan. St. Austin saith, that those christians who do not do it with their hands, yet (he hoped) did it with their hearts in humility; but he saith, It is much better to do it with the hands also, when there is occasion."—Henry's Exposition of John 13th. chap.

"In Godfried arnold's celebrated history of the Primitive Christians, 3rd book and 12th. chapter, we find the following: Among the services or duties, which were observed by the first christians, that of feet washing was included. In this service, the Lord Jesus led the way, or went before them: and after he had done it to his disciples, he said to them, If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet." [*Horn.*] Many more testimonies from the history of the church might be offered—but we shall let the above suffice.

J. Q.

THE LAW OF PROGRESS.

Gradual developement appears to be the law of nature, or, to speak more correctly, the method of the divine government. The day does not rush into light, nor blaze upon a dazzled world with the flash of an explosion; but the sky brightens over-head, and the various features of the landscape grew more and more distinct below, as the first streaks of morning are developing into a perfect day. Nature never moves abruptly—by starts and sudden impulses;—the day bursts not into light, neither do the birds into song, nor buds into leaf, nor flowers into full-blown beauty. From her grave she comes forth at the voice of the spring, but not all of a sudden, like the sepulchred Lazarus, at the call of Jesus. The season advances with a steady march—by gradual and graceful steps. From the first notes that break the long winter silence, till groves are ringing with songs; from the first bud which looks out on departing storms, till woods are robed in their varied foliage: from the first sweet flower—welcome harbinger of spring—that hangs its white bell beside the lingering snow, till gardens and meadows bloom, and earth offers incense to her God from a thousand censers; from summer's first ripe fruit, till autumn sheaves fall to the reaper's song, and fields are bare, and stackyards are full, and every farm keeps "harvest home"—all is progressive.

Man himself presents no exception to this law. The cradle is shorter than the coffin; infancy outshoots its dress; the stammering tongue grows eloquent; the tottering foot follows the chase, or stands balanced on the rocking mast; and those feeble arms, which now clasp a mother's neck, shall ere long battle with difficulties, subdue the rugged soil, or lay groaning forests low.

Our minds also grow with our bodies. They open like a flower-bud; memory, fancy, reason, reflection, lie folded up in an infant's soul like the leaves of an unblown rose. Bathed by night in dews, and by day with light, these open out to show their colors and shed their fragrance; so those expand under the

tender influences of a mother's culture, and the dawning light of truth.

The law that reigns paramount in the worlds of matter and mind—universal as that of gravitation—extends itself into the spiritual kingdom. The God of nature is the God of grace, and as he acts outside the church, he acts within it. In the first place, the gospel system itself was gradually developed. The Bible was once a very little book. It grew by degrees to its present size; and, as in a house, stone is laid on stone, and story built upon story, so book was added to book—history to history—prophecy to prophecy—gospel to gospel—and one epistle to another, till the hands of John laid on the copestone, and, standing on the pinnacle of this sacred edifice, he pronounced God's wide and withering curse on all who should impair its integrity. The temple, in which "the Lord of the temple" appeared, took forty years to complete, but the written word was a work of two thousand, and the revealed word of not less than twice two thousand years. It was a long way between Paradise and Patmos; and a protracted dawn from the first streak of morning that rose on the Fall, till the sun introduced the perfect day. A period of at least four thousand years elapsed between the curse of Eden and the cross of Calvary.

In the second place, while the truth was thus slowly developed and let in by degrees on a benighted world, the effect of that truth on a benighted soul is also gradual. No man starts up into a finished Christian. The very best come from their graves, like Lazarus "clothed in grave clothes"—not like Jesus, who left his death dress behind him; and in our remaining corruptions, all, alas! carry some of these cerements about with them, nor drop them but at the door of heaven. The Christian is an example of gradual developement. When our growth is quickest, how slow it is! As, from some fresh stain we wash our hands in the blood of Jesus; as, from the field of daily conflict we retire at evening to seek the healing of the balm of Gilead; as, with David, we eye some eminence from which we have fallen, or, looking back on some former period, measure the little progress we have made—how often are we constrained to ask in disappointment, "When shall I be holy?" "How often are we constrained to cry in prayer, "How long, O Lord, how long?" At times it looks as if the dawn would never brighten into day. We almost fear that our fate shall have its emblem in some unhappy flower, which—withered by frost, or the home of a worm—never blows at all; but dies like an unborn infant, whose coffin is a mother's womb. This shall not happen with any child of grace. God will perform all things for people, and perfect what concerneth them. Still, although he who has begun a good work in them will carry it on to the day of the Lord Jesus, all the figures of Scripture indicate a gradual progress. The believer is a babe who grows "to the stature of a perfect man in Christ," and "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Guthrie.

For the Visiter.

PRACTICAL REFLECTIONS

ON THE CASE AND CURE OF THE LAME MAN. Acts 3: 1—11.

We have presented to our minds in this subject, the case of a poor cripple. His situation was particularly distressing—He was lame, and had been so, from his birth. He must depend

upon his friends for help—they *carry him*. Fortunately, however, the poor man had friends—Friends indeed, for they were friends in need. And *spiritually*, are we not all cripples?—"When we were yet without strength, in due time Christ died for the ungodly." And well is it for us that we have a Friend to help us—"A friend that sticketh closer than a brother." And that friend is Christ. "And underneath are the everlasting arms." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord above did lead him." And where does the Lord lead and carry his people that he is nursing, and preparing for himself? Does he not too, lead or carry them to his temple? And is not that temple beautiful? "Beautiful for situation, the joy of the whole earth, is mount Zion."

The friends of the lame man showed much discretion, by taking him to the temple. He too had his prayers to offer—And while we would hope that in his great affliction, he failed not to call upon the Lord, yet to men he prayed; for they had it in their power to help him. And when would men's hearts be more open to the calls of charity, than when they were about offering up their worship to that God, who "desires mercy and not sacrifice." 'And when would men be more likely to hear the prayers of the needy, than when they were about offering up their own prayers to the God of heaven? "Now Peter and John went up together into the temple at the hour of prayer." It appears that there were *three* hours of the day, appropriated by the Jews to public prayer. David seems to have reference to this, in Ps. 55: 17; when he says: "Evening and morning, and at noon, will I pray, and cry aloud."

We find, the devoted Daniel observing these times of prayer in Babylon. "He went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees *three times* a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10. And it certainly would be well for Christians to have their stated seasons of prayer.—Unless we have some method in our devotions, when business is urgent, and company present, we will be very likely to neglect prayer.

The lame man more than realized his highest expectation. Instead of receiving silver and gold as he expected, he received the "perfect soundness" of his diseased limbs. So will all who have faith in Jesus, receive more than they expect. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. The lame man after he was cured was very thankful to his heavenly Benefactor. He entered into the temple, "walking, and leaping, and praising God."

How thankful should Christians be for what God has done for them. For he has some "great things for them." The lame man valued the instrumentality through which the Lord had performed the cure. "He held Peter and John." Perhaps fearing that if he left then his lameness might return. And our spiritual diseases will certainly all return, if we forsake the Lord and his people.

J. S.

The name of Christian worthy of Respect.

"That worthy name by the which ye are called."

When Paul and Silas had been beaten and imprisoned at Philippi, and the magistrates learned that they were Romans, "they feared." The Roman laws had been violated, and the Roman commonwealth was able to execute her laws, and defend the rights of her injured citizens. Therefore, the magistrates had cause to fear. Cicero says: "That exclamation, *I am a Roman citizen*, has oftentimes brought assistance and safety, even among barbarians, in the remotest parts of the earth."

It would be a matter of surprise to us to know that Paul's character as a Roman citizen, was more respected than his character as a citizen of the Kingdom of Heaven, did we not know that "the whole world lieth in wickedness," and, that "there is no fear of God before their eyes." Other names often seem more honored and more respected than the name of Christian. The American name among some nations, would be a better shield to protect us from injury and insult, than the Christian name. And too often there is more concern felt to protect a family name from disgrace, than there is to save the Christian name from reproach. How often is the Christian name insulted and mocked by the vile treatment with which the world treats the Christian, because of the purity of his principles, and the humility of his practices. But let the world know that the Lord Messiah, takes the insults offered to the Christian, as offered to himself. The voice from heaven said to Saul in his career of persecution, Saul, Saul, why persecutest thou me? And sooner or later will the Lord reward the wicked, as they have rewarded the righteous. For however little the Christian name may be respected by the world, it is highly respected by the Lord. "Touch not my anointed and do my prophets no harm." "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

That the Christian name is not more respected by the world, proves its ignorance of God. For as God is known, he will be respected. And as he is respected, so will his people be; for they bear his image, imitate his example, and practically live out his principles. Things, however, must change. Prophecy foretells a time, when the people of God shall be respected, and their privileges appreciated. "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." And why should not the Christian name be respected? The Christian is "born from above"—He is adopted into the family of God—He derives his name from Christ, "of whom the whole family in heaven and earth is named"—a name which excludes from it every thing which is vile and dishonorable, and which associates with it, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Christian—What expressiveness is this name! It should not be thoughtlessly assumed. It should not be irreverently treated. It should not be abandoned.

Christians themselves have not always respected this "worthy name" as they

should have done. A proper respect for this name, will not allow of obscene jests, "filthy conversation," "covetous practices," or of any thing mean, false or selfish; but it will lead us to "perfect holiness in the fear of the Lord."

If then the name of Roman citizen, secured peculiar advantages, how many more, and how much greater advantages will the Christian name secure! And as the emperor of Rome, defended his subjects, and maintained their rights, so shall the Head of the church defend his members, and "there shall not a hair of their head perish." And when he "makes up his jewels," not one shall be lost.

Let those then who have taken upon them the Christian name, appreciate their privileges, and enjoy them. And let those who have never been called by that "worthy name," understand that, "Christian is the highest style of man," and not a mere empty name; and let their lives be such as to deserve this name, and their end will be peace, and their immortality glorious.

J. Q.

How Christianity came to be perverted by Dogma.

Christianity was, indeed, a new truth, but in nothing so new as in requiring faith of its disciples, insisting that they draw their light from God, and have it, not in their natural reason, but in and through a character that is itself newness of life. Considering the deadness of the religious element in his nation when our Lord came into it, and the utter imbecility of the Rabbanic theories and ordinances, who could have imagined that a man, crucified as a malefactor, was to begin such a reviving of the religious spirit in the world that, within a few generations, he will have the imperial city of the earth under his power, princes and principalities owning his dominion and laying their gods at his feet. But it is done, and something like it will always be done, when men are brought close enough to God, to be separated from the law of their mere human opinion and judgments, and brought to receive their light from God as an inspiration, or internal realization of faith.

Observe, especially, as regards these first centuries of faith, that it was a faith. They had no theology at all, in our modern sense of the term. Not even Paul, so much praised as the dialectic apostle, was anything of a system maker, and I shall show you presently, that if he had any theoretic system, the first and fundamental truth of it was, that spiritual things must be spiritually discerned. Accordingly, if we examine the history of these first ages, we find them speaking in the utmost simplicity of the Father, Son, and Holy Ghost; but having still, confessedly, no speculative theory or dogmatic scheme of trinity. The word, in fact, is not yet invented. When they speak of Christ, it is of Christ as the life,—Emanuel, Saviour, Redeemer, Son of man and Son of God, crucified and risen, wisdom, righteousness, sanctification and redemption. They had not begun, as yet, to busy themselves in setting forth the internal composition of Christ's person. They had no forensic theory of justification, made out in terms of the civil law, and defended by speculative and dialectic judgments—they only saw the law confirmed and sanctified by Christ's death, and a way thus opened to peace with God. They had no theory about regeneration, assigning the parts, determining the how much on one side and on the other, and settling the before and after, as between God's working and man's. They had the word of God in power, but not as yet in science—Christian dogmatics were yet to be invented. If you desire

to see the form in which they summed up the Christian truth, you have it in what is called the Apostles' Creed. This beautiful compend was gradually prepared or accumulated, in the age prior to theology; most of it probably, in the time of the Apostolic Fathers. It is purely historic, a simple compendium of Christian fact, without a trace of what we sometimes call doctrine; that is, nothing is drawn out into speculative propositions, or propounded as a dogma, in terms of science.

Now begins a change. After Christianity as spirit and life, uttered in words of faith and sealed by the testimony of martyrs in every city, has taken possession of the world, it finds another class of Rabbis, whom Christ never saw, viz., the Rabbis of the Greek philosophy; and these begin to try their hand upon it. Some of the Christian teachers are disciples of the Greek learning, and the scientific instinct of the Greek schools begins to meditate the preparation of some new form, for the Christian truth, that shall finally establish its sway over the world of thought and learning. Thus begins theology. With it, of course, enters controversy, and controversy being wholly out of the Spirit and in the life of nature, whittles and splits the divine truth of the Gospel, and shapes it into propositions dialectically nice and scientific, till at last, the truth of Jesus vanishes, his triumphs are over, and his spirit even begins to die in the world.—*Dr. Bushnell.*

RESEMBLANCE TO GOD.

There is no mode in which we can so readily and perfectly resemble God as in deeds of kindness.

"When a world of men
Could not prevail with all their oratory,
Yet hath a woman's kindness overruled."

Napoleon once said, "I win nothing but battles; and Josephine, by her goodness, wins all hearts."

"The mighty heart that battled for the
empire of the world,
And all but won, yet perished in the
strife,"

felt the superior grandeur of those virtues which he was yet willing to sacrifice to State policy and vain ambition.

Horace, speaking of Virgil, says, "my friend is to me as my own soul;" what then should be the purity and permanency of Christian affection! Let us remember the rule laid down by Chrysostom: "Have but one enemy—the devil. With him never be reconciled; with thy brother never fall out."

The bosom of true Christianity is the fountain of love inexhaustible and immense; that love which is the summary of the divine law, the life of the believer, the inspiration of every thing good in time, the source and substance of eternal joy. It is this which successfully combats the ferocity of bad men, and fortifies the benevolent purposes of the good, modifies tyrannical laws, elevates and transforms degrading customs, produces the generous sentiments of humanity, inspires in the rich compassion for the poor, in the powerful respect for the weak, give a divine force to tears over misfortunes of every sort, honors the tattered garments of virtuous indigence more than royal purple, sees in calm and heroical suffering a sublime dignity, and feels in the exercise of its own goodness the purest and most exalted joys.

Never let us forget the declaration of Scripture. "With the same measure that ye mete withal, it shall be measured to you again." If one closes his ears at the cry of the needy, God will be deaf against the obdurate sinner's cry when he shall be in the greatest need. As saith the holy law, "He shall have judgment without mercy, that hath showed no mercy." The proud and unfeeling wretch who refused to give the miserable a crumb of comfort on earth, was denied a drop of water to cool the pangs of hell.—*Magoon.*

Selected for the Gospel Visiter.

PASSING AWAY.

There is a time when all must die,—
None can escape the doom;
The young, the old, and all must lie,
Within the silent tomb.
We see the loved—the cherished fall
Around us every day;
And in these scenes a voice to all
Says, we must pass away.

The rose its beautious leaves unfolds,
The morning finds it fair;
The noon its loveliness beholds,
At evening 'tis not there.
But sighing o'er its place of birth,
The breezes seem to say—
'Tis ever thus with things of earth,
For all must pass away.

We see the hoary head of age
Upon death's pillow lie;
The spirit from its earthly cage
Yearns to ascend the sky.
And we have mourned, although we knew,
The aged might not stay
Longer upon this dreary earth—
Where all things pass away.

And we have mourned, a youthful friend's
Departure to the tomb,
And sighed that one so bright and fair,
Should leave this world so soon.
Then may we all in youth's bright hours,
Prepare to meet the day,
When from the cherished things of earth,
We're called to pass away.

L. T.

THE BIBLE.

This book of books I'd rather own
Than all the gold or gems
That e'er in monarch's coffers shone—
Than all their diadems.
Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful to ambitious eye,
His blood-wrung spoils must gleam,
When death's uplifted hand is nigh—
His life a vanished dream.
Then hear him with his gasping breath,
For one short moment crave:
Fool! wouldst thou stay the arm of death?
Ask of thy gold to save!

No, no! the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health:
But here a blessed balm appears
To heal the deepest woe;
And they that search this book in faith,
Their tears shall cease to flow.

Here, He died on Calvary's tree
Hath made that promise bless'd:
"Ye heavy-laden, come to me,
And I will give you rest;
A bruised reed I will not break,
A contrite heart despise;
My burden's light, and all who take
My yoke shall win the skies."

Yes, yes, this book is truly worth
All else to mortals given;
For what are all the joys of earth
Compared to joys in heaven?
This is the guide our Father gave
To lead to realms of day—
A *star* whose lustre gilds the grave—
"The light, the life, the way."

OUR REMOVAL.

As the time of our removal approached—the time for leaving our field of labor which we had occupied for fourteen years—we say not with what diligence or success—for leaving christian friends with whom we had taken "sweet counsel together," and with whom we had "walked unto the house of God in company"—with whom we had rejoiced, and with whom we had wept—for leaving kindred for whom we felt a degree of affection not less than what usually exists between the members of the families of our race—for leaving neighbors among whom we had lived in much peace, and whose kindness we had often partaken of—we felt the grief of separation to bear with weight upon our spirit.

But we had counted the cost, and weighed the matter maturely, and acted not from an impulse of hasty excitement, but from an impression of duty. Consequently, our sorrow was mingled with joy; for an honest discharge of duty, is ever attended with joyful feelings.—We said to our soul, "Hope thou in God." For we knew he hath said, "There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands." Who has ever obeyed God and suffered loss? Or who has trusted in him, and been forsaken? "Justice and judgment are the habitation of his throne." With a proper faith in God, we can never despair. But, although we took comfort ourselves from the promises of God, and endeavored to administer comfort to those with whom we parted, still we felt when standing before the congregations before which we had often stood, and at times with trembling anxiety for their good, and for the good of the cause we were pleading, emotions which we had not fully anticipated. We never experienced any thing exactly similar. It is true, we had on a former occasion removed from friends and scenes endeared to us by the happiest associations, but our ministerial labors there, were performed in the childhood of our ministry, and we did not feel the same amount of responsibility rest upon us as we did in our late charge. Here our labors had been many, and our concern for the salvation of souls at times deep. The thought of our relation as pastor and flock ceasing—and the thought that our separation may be a final one on earth, produced feelings of tender and peculiar solemnity. We had asked for our dismission, and received but a silent consent. We knew the minds of many of our dear brethren and sisters, and a knowledge of their grief, made ours the greater. But we greatly rejoiced that although we had taken the preparatory steps to separate ourselves in person from the brethren among whom we had long dwelt, yet they had not withdrawn their affections from us. If we cannot with strict propriety say with Paul relative to his leaving Melita, "Who also honored us with many honors; and when we departed, they laded us with such things as were necessary," we can say, many of the brethren showed a commendable liberality to us; for which we are thankful, and of which we shall be mindful. And as, "God is not unrighteous to forget our work and labor of love, which we have shewed to his name, in that we have ministered to the saints, and do minister," we pray him to remember, and reward them for their kindness. After the cause of considerable delay—the illness of our child—

was removed—the day of our departure at length arrived; and the morning promised a very stormy day.

We, however, "took up our carriages," and pursued our journey. And although the morning was stormy and gloomy, the day was pleasant. And the sun which arose in clouds, set in splendor. A beautiful representation of the christian.

"Just such is the Christian—his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way:
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array."

Our journey was prosperous, and we reached our destined place in safety. We are now at our new post; and we remember it is said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Bless the Lord, O my soul, and forget not all his benefits."

J. Q.

THE FAMILY CIRCLE.

A Christian Home.

Just picture to yourself a Christian home, where all the members are united, not merely in the endearing ties of earthly affection, but the yet sweeter bonds of Christian love!

Picture the father, morning and evening assembling the family to offer up their united supplications and thanksgivings to the common God and Father of them all; and to seek for guidance, wisdom and strength, for the duties of the day, by searching the oracles of God! Imagine the attached group, listening with devout reverence to the voice of God speaking to them in His word; and blending their hearts and voices together in those songs of praise which should always (so much do they impart a spirit of holy gladness to the service) accompany, when practicable the celebration of family-worship in a Christian home! Then picture the various members, after the temperate and thankful meal, seasoned and sanctified by affectionate, cheerful, and profitable converse, again assembled to consult the lively oracles, and store up lessons of divine wisdom, and supplies of spiritual strength, while studying together that blessed book! Then separating to their several avocations—all animated by one spirit, all pursuing one object—to glorify the God of their salvation, by the consecration of their talents and time to His service, in whatever different spheres of labor they may be individually engaged. Again, after the labors of the day, they assemble, with affectionate greeting, for the family, meal, where piety, cheerfulness and love preside. Then come such evenings as a Christian family can alone enjoy—such as Cowper has so felicitously described—where Christian affection, hallowing all the innocent cheerfulness of the domestic circle, endears, and Christian conversation, ranging over the wide and glorious field that a Saviour's love opens to the view, enlivens the hours spent in pursuits and pleasures, that

'Leave no stain upon the wings of time.

Once more, ere they separate for the night, the sacred volume speaks peace and comfort to their souls; and their hearts and voices are again mingled in the sweet sacrifice of prayer and praise, that rises up from this family of love before the throne of God. And then, after the affectionate parting benediction, with the sweet assurance, that if not again on earth, they shall all meet in heaven, they retire—to rest in peace under the shadow of a Saviour's wing, safe under His protection, and happy in His smile.—Such is the picture of a day, spent in a Christian home!

WOMAN'S INFLUENCE.

As chief conductor of the home education of her children, who can over-estimate the constant exercise of intelligence required by woman? And this intelligence is to be exerted, not upon matter, but upon mind. It is to be employed, not in the ordinary and course details of business, but in watching sedulously, and assisting judiciously, the unfolding of the youthful mind. It is to watch with the most unremitting care the development, in the mind of the child, of the good as well as the evil of human nature; and while it fosters every appearance of goodness with the warmest encouragement, it must repress every manifestation of evil with the tenderest yet firmest constancy. Nor is it alone over the morals of her children that a mother's care and tenderness ought to keep watch. She must assist and direct the development of the intellectual no less than the moral powers of those immortal beings, whose earliest and most important years have been committed to her charge. Who can mark like her the first dawn of curiosity and intelligence in the infant mind, and feed and excite that curiosity in the manner best suited to that unfolding intelligence? And when the opening mind has made some progress towards maturity, who like a mother can excite so keen a thirst for knowledge, that the labor which is necessary to satisfy it—if it ever can be satisfied—seems a thousand times more attractive than all the trifling pleasures and gaieties of youth?

This is but a short account of woman's domestic duties; but we hope it will serve to show that the fulfillment of these duties is no such simple and easy matter as many thoughtlessly imagine. Their great importance may be seen by the terrible consequences of their neglect. By neglect of the first department, disorder and confusion will be introduced into the family affairs; and all the discomforts of poverty will be felt, even where there is more than sufficient means for comfort and enjoyment. And by neglect of the second department, the very springs of life are poisoned; and when these are embittered, how shall we sweeten the death-dealing waters of the fountain?

Mrs. Reid.

YOUTH'S DEPARTMENT.

Words for the Young.

Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God. Devote your time on the Sabbath, to the duties and business of religion.—Live in the constant practice of the duty of prayer. Cherish a sense of your accountability to God, and of your need of the renovating influences of his divine Spirit. Forget not the debt of gratitude you owe to your pa-

rents. Treat them with kindness and respect. Listen diligently to their counsels and admonitions. Accustom yourselves to look forward to the hour of death, and to contemplate the scenes that will follow.

Early consecrate your time and your talents to the service of God and your fellow-men. You are now the hope of your parents. From you they expect much. Make them happy by living lives of religion and sobriety, and by preparing to fill their places with dignity, when they shall be sleeping in the dust. Remember, that the eyes of your God are always upon you, and that you are not beings of a day, but are formed and acting for a state of immortality. Accept, without delay, the salvation offered in the Gospel, and secure to yourselves a state of endless joy and felicity.

* * *

That is a boy I can trust.

I once visited a large public school. At recess, a little fellow came up and spoke to the master: as he turned to go down the platform, the master said, "That is a boy I can trust. He never failed me." I followed him with my eye, and looked at him when he took his seat after recess. He had a fine open and manly face. I thought a good deal about that master's remark. What a character that boy had earned. He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community.

I wonder if the boys know how soon they are rated by elder people; every boy in the neighborhood is known, and opinions are formed of him: he has a character either favorable or unfavorable. A boy of whom the master can say, "I can trust him: he has never failed me," will never want employment. The fidelity, promptness and industry which he shows at school, are in demand everywhere, and are prized everywhere.—He who is faithful in little will be faithful also in much. Be sure, boys, that you earn a good reputation at school. Remember, that you are just where God has placed you, your duties are not so much given you by your parents or teachers, as by God himself.—You must render an account to them, and you also will be called to render an account to him. Be trusty—be true.

* * *

The old man and the youth.

Geron, an aged sire of eighty years, sat before the door of his country seat, and enjoyed himself in the serene autumnal morning. Soon his eyes rested on the blue mountains in the distance, from the summits of which, the mists rose as clouds from sacrificial offerings; soon on the blooming grand-son, who played before him. There came, at that moment, a youth from the city to the old man, and wonderd at his happy and robust age, and fresh countenance. The stranger acknowledged to him, his surprise, that he should enjoy such strength and serenity; and asked him the reason. Then he raised himself up and led the stranger into an orchard; he pointed him to the high and stately trees, so full of delightful fruit, charming to the heart. Whereupon the sire said; *Wonderest thou, that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Thou hast here the secret of my calm, fruitful old age.*

The youth bowed to the sire; for he comprehended his words and took them to his heart.

Krummacher.

Not too young to pray.

A young prince having asked his tutor to instruct him in religion and teach him to say his prayers, was answered "that he was yet to young." "That cannot be," said the little boy, "for I have been in the burying ground and measured the graves; I found many of them shorter than myself."

* * *

Parental Advice.

The following advice was imparted to John Q. Adams, by his mother, in 1778, in a letter to him while he was in Europe: "Great learning and superior abilities, should you ever possess them, will be of little value and of small estimation, unless virtue, honor, integrity and truth are cherished by you.—Adhere to the rules and principles early instilled into your mind, and remember that you are responsible to your God. Dear as you are to me, I would much rather prefer that you would find a grave in the ocean which you have crossed, than see you an immoral graceless child."

QUERIES.

1. Is it according to gospel order, where there are at least three speakers who are capable of attending funeral services in a church district, and yet on such occasions, brethren, (friends of the deceased) send off to other districts, sometimes to the distance of twenty or twentyfive miles, and call for their laborers to come and attend to the services? Will not such a course have a tendency to weaken the confidence the speakers should have in their members? If you think it proper give us your view of this matter through the Visiter, and that as soon as convenient.

J. S. S.

We think such a course as that referred to above, is not according to the spirit or letter of the gospel, unless there are peculiar circumstances connected with the occasion.

Both preachers and members should most assiduously "endeavor to keep the unity of the Spirit in the bond of peace." The preachers should love and respect the members, and the members should love and honor the preachers. Paul says, in speaking of his feeling toward his members, "I have you in my heart. Phil. 1: 7. And speaking of the duty of the members to the preachers, he says, "know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." 1 Thes. 5: 12. 13.

The church will not be likely to prosper unless there is a proper union between the members and preachers. The practice of one congregation, when it has preachers of its own, sending to another for preachers to preach a funeral sermon, (unless there are justifying causes for doing so,) shows *one* thing, and if continued, will soon show *two*. It shows, that the members who do so, do not "highly esteem" their own preachers. And it will soon be seen, that the preachers do not very "highly esteem" their members. We should remember that love produces love, and coldness produces coldness. Our love should then "abound yet more and more in knowledge and in all judgment. Phil. 1: 7.

We have intimated that there may be causes which may justify, or at least save from severe censure, the practice of passing by some preachers, and of sending for others to preach on funeral occasions. As, where a preacher has been the instrument in the hands of the Lord of bringing the deceased to a saving knowledge of the truth; or where a warm friendship has existed between the deceased and a particular preacher

—a friendship strengthened by mutual suffering and mutual joys. In such cases, where the deceased, while living, has made choice of a particular preacher, for such or similar reasons, as those above suggested, his request should be complied with. But we all should be very careful, not to let our partiality for some, lead us to slight *any* of God's children; especially *none* of his ministers. And let preachers remember that as people have different tastes, they will have a choice among preachers; and let them recollect the apostle's admonition, "in honor preferring one another."

J. Q.

2. Are we to understand from 1 John 4: 2., and Rom. 10: 10, that a confession with the mouth is sufficient? I answer, no. But I should be glad to have some explanation on the above texts, should you think it profitable.

J. N.

Remarks.—In scripture language, many things are often understood, when but one thing is mentioned—that one thing being connected with the others in the Christian system. As, "whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13. Here prayer is mentioned, but faith, repentance, and other parts of the Gospel, are evidently to be joined with prayer. Many examples of this kind occur. So in the case under consideration; the confession of the mouth is mentioned, but other things are understood to be connected with that. Such as, a state of feeling in harmony with that confession— the exercise of the passions, love and fear—and a submission to Jesus Christ, who, we confess has come in the flesh. However full of meaning scripture language is, we must not expect to find all our various duties contained in one simple sentence, or in a single verse.

J. Q.

GERMAN ENGLISH SCHOOL ON GOSPEL PRINCIPLES.

Our common public school system is a noble institution. The state provides thus for the education of all our youth. Children of the poor as well as of the rich enjoy its privileges without expense to their parents, excepting for books.—The common school is free to all children (at least of white color,) whether their parents are native citizens, or emigrants from foreign countries, and children, whose native language is English, can obtain there an education sufficient for all the ordinary purposes of life.

However this is not the case with children, whose mother-tongue is other than English, who neither understood nor spoke English previous to their going to school. What others learn understandingly, they learn mechanically.

They learn to spell words without knowing their signification; they begin to read sentences without comprehending them; they write, or rather imitate writing, without being able to express one single thought of their own on paper. Do we wonder, why so many of these children, when they become men and women, are so deficient in learning, as scarcely to be able to write their own name? Should we not rather wonder, that there are still some, who labored under these disadvantages and difficulties, and yet became able by perseverance to write a sensible letter, which will fully compare with the compositions of those, who had greater advantages, and far less difficulties to overcome?

We have seen in the Visiter some time ago, that there are some in favor of a college—and highschool education, while others, and we have reason to believe, the great majority of the humble professors of a simple Gospel of Christ are strongly opposed to it. We are not in favor of colleges &c. neither, and we do not say this because we want to be with the majority, but because we have reasons and convictions of our own, constraining us to that conclusion. But we trust all parents agree with us, that our children ought to have a good common school education. This, we find, children of german parents cannot get in an english school, simply because such a school is merely intended for children, who understand and speak

english already, and who are to learn to read, write &c. in that language, hence we have come to the conclusion, these many years, that german childern ought to have a german-english, french children a french-english school &c. in order to learn english, with the help of their native language, understandingly.

For this purpose we need in the first place school-teachers, who are qualified to teach such schools. They should be able, not only to speak, read and write the english language properly, and to pass an examination in all those branches, as required by our existing school-laws,—but also to speak, read and write the native language of the children; not only to give the signification of an english word in german, and of a german word in english, but to read from an english book in german, and *vice versa*. This is looked upon by many as a very difficult matter, but it is easily acquired by even young children with proper tuition and practice, as we can testify from actual experiments.

But we need something more than mere teachers of spelling, reading &c. for our children; we need Christian teachers, Godfearing men, who love the Bible, and will inspire our children with love for the same; who will not exclude the Bible from the school, and thus withhold from our children the divine lessons of religion and morality which are calculated more than any thing else to enlighten their understandings, to ennoble their minds, and to prepare them for all the vicissitudes of their after-life, to make them good citizens, good neighbors, and better still, if the influence of the Bible takes once by grace full possession of their hearts, good Christians and happy heirs of immortality.

Such teachers we need for our children.

H. K.

* * *

☞The German Gospel - Visitor.

Owing to the absence of the senior Editor, who performs all the labor in the editorial department of the German Gospel - Visitor, the June No. could not be prepared for the press in its proper time. It will be issued with the July No.

☞THE MINUTES.

The minutes of the late annual meeting, will be issued with the July No. of the Gospel - Visiter.

* * *

OBITUARIES.

Departed this life, on the 1st of January, 1856, in Carroll co. Ind., our aged brother JOHN HART, aged 84 years, 2 months and 21 days. Sermons by J. Metzger and Hiel Hamilton. Text, John 5: 28, 29.

Our deceased brother was a faithful, resolute, and successful laborer in the Gospel field, for more than forty years, and upwards of half that time an ordained elder. He was not perfect; he no doubt had his failings, yet he was a faithful and successful defender of the truth; and while he had the rule over a church, he was ever vigilant to watch over the souls of his flock, as one that must give account. He had a hope, that was an anchor to his soul, both sure and steadfast. A hope which reached from earth to heaven, that did steady his frail bark, while sailing over the ocean of life, and which did enable him to outride the storms of time. This hope was based on faith in his Redeemer; and no doubt often kept his earthly hope from wandering into forbidden paths. This hope, death has now sundered, and the prisoner goes free. We hope to meet him in the church triumphant above, where we can with united voices sing the songs which the angels can never learn to sing, namely, the song of free grace and that of redeeming love.

J. K. S.

Departed this life, in Bedford co. Pa. on the 12th of March, 1856, br. JOHN GOUCHNOUR, aged 75 years, 3 months, and 9 days. He was in feeble health for the last few years. He left a widow and two children to mourn their loss.

Departed this life, in Adams co, Pa., on the 10th of April, 1856, our dear brother JOHN C. HAUGHTLIN, aged 43 years, 11 months and 18 days. Sermons by Joseph Sherfy and Michael Bushman. Text, Rev. 14, 13.

Departed this life, in Somerset co. Pa., on the 2d of April 1856 brother JOHN J. HORNER, in the 47th year of his age.

LETTERS RECEIVED

From John Brindle. J E Snoeberger 1. Sam. Cook. Jos Rittenhouse 5. John A Buechle. J W Martin 5. Jer Sheets 1. Susan Gitt. Jos B Sell. Sam M Cassel 1,25. Wendell Henry 5. S M Harley. P Keister 1,50. Jacob Gath. F L Brown. L Wells 1,00. Sam Shafer. Isaac Price 1. Adam Wise 1. E Stoner. George Witwer 2. The Bellefountain and Indiana R. R. T A Worley. Mich. Grabill 1. Peter Hollowbush. Eph Miller. Mich Lawver. Dan Lenger 1. Barbara Brenneman 1. Dan P Sayler 1. John Wise. Hannah Farnsworth 2. Sam. Eversole 2. H Koontz. Shem Zook 1. Peter F Latshaw J E Snoeberger David Eshleman 5. W S Haven. Alfred Thomson 2.50. Abrah. Cassel. Henry Harshberger 1. John Wise 1. Michael Glotfelty 1. Nancy Hastings. N F Trayer 2. L Tombaugh. James Toy .25. And. Emmert. David Horst 15. Adam Wise 1. Eliz. Detrick. Jos Showalter. Henry Spraukel. Ananias Hansel 1. Allen Boyer, Noah Entyler. Dr. Hardman. Sam Bartolet. Asa Ward. Isaac Strppler 1,37. Dan Krons. Adam Beehman 1,12. David Meyers 2. Henry Bergy. D P Sayler 1. Isaac Schmucker. Joseph Burkhart 2. (money missing.) Henry Koontz. Jonathan Garber 1. Jos. Zeiber ,12. Jos Harvy 1. Michael Benshoer 15. David Royer. Fisher and Anderson. Christ Haradder 2. John Lutz. John A Bowman. A Studebaker. E Konigmacher 1. E Beeghly ,21. John Brindle. George Holler 1. Jos Arnold. J E Snoeberger 1. Noah Koler 1,30 John Studebaker. J B Shively. Abraham Hufford 3. John Garber 1. P. L Swine. John Sprogle 1. George Puterbaugh 1. Sam Murray ,03. Dan Dimond. 1. D. C. Gingling. John Mohler 1. Peter Wrightsman. John C Miller. Jonathan Horner 1,12. Joseph Kelso 12. Jacob Faw 4. D B Sturgis 7. George Rothrock jun. 1. Joseph Hendricks 11.25. Joseph Masterson 2.

POSTSCRIPT June 5th.

This morning, just before going to press, the senior editor & his companion arrived safely at home after an absence of nearly five weeks. Grateful to God for the favors and mercies experienced on this journey, and feeling that even what the world would call a misfortune, can be turned into a blessing by Him, they desire also to express their gratitude to the many beloved members & friends in Illinois, Michigan, Indiana, and elsewhere who were so assiduous in showing their kind love and sympathy to them. May the God of all grace bless and reward them in time and eternity for all what they have done to us, and permit us to meet again, if not here, in the mansions of glory, where no long journeys will be necessary to meet those we love, and where parting shall be no more.

MEDICATED INHALATION

THE GREAT REMEDY FOR

Consumption, Asthma, Bronchitis, Laryngitis, and all diseases of the Throat and Lungs.

BREATHING medicine directly into the Lungs is certainly the only rational mode of treating consumption, and it seems strange why such treatment has not been adopted long ago. When there is life, there is now assured hope of the most seemingly hopeless cases, as throughout all the stages of this insidious disease the wonderful and beneficent effects of this treatment are soon apparent. In cases of Bronchitis, Asthma, &c. inhalation has proved eminently successful and guarantees speedy and certain relief. The inhaling method is safe and speedy, and consists in the administration of medicines in such a manner that they are conveyed into the Lungs in the form of vapor, from an inhaling instrument. *and thus produce their curative effects at the seat of the disease.* The inhalations are prepared from the original formulas used in the Brompton Hospital of London, as the following testifies:

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S. S. CHASE, M. D. General Agt.
Per W. S. WORTMAN, M. D.

Opinions of Physicians.

NEW-YORK, 1855.

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Ralph Stone, M. D. *W. B. Austin*, M. D. *J. A. Mott*, M. D. *Orville Upson*, M. D. *Cyrus Kingsly*, M. D. *Gwin Welmore*, M. D.

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SALEM, Columbiana co. Ohio.

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THE

MONTHLY GOSPEL-VISITER,

VOL. VI. No. 7.

July 1856.

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BACK-VOLUMES

OF THE GOSPEL-VISITER.

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 5 we have devoted one half of the produce to charitable purposes. The few of Vol. 1. 2. and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing of complete sets of the Visiter will do well to apply soon.

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OF THE MINUTES OF

OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

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THE MONTHLY GOSPEL-VISITER.

VOL. VI. July 1856. NO. 7.

The early Christians on trades, plays, shows, &c.

By Dr. Neander.

Those who exercised trades contrary to the general and recognised principles of Christianity, were not admitted to baptism, before they had pledged themselves to relinquish them. They were obliged to begin a new trade, in order to obtain a livelihood, or in case they were unable to do so, they were received into the number of the poor of the Church. Among these trades were reckoned all which had the smallest connection of any kind whatever with idolatry, and might contribute to its furtherance, as those of artists and workmen, who employed themselves in making or adorning images of the gods. Many who wished to continue these trades, as a means of subsistence, excused themselves under the plea, that they were no worshipers of idols, and that they considered these images not as objects of religion, but as mere objects of art; but in those days it must have argued great lukewarmness in religious feeling, to separate religion and art so sophistically. Tertullian, on the contrary, declares with pious warmth, "And yet most assuredly, to obtain honor for idols, is to honor them yourself; you bring no offering, indeed, of any thing else to them, but you offer up your own spirit to them—your sweat is their drink-offering, and you light the torch of your cunning in honor of them." Among these unlawful callings were also reckoned all kinds of astrology and magical arts, then such prevailing and profitable sources of delusion and deceit.

The cruel pleasure which the Roman people received from the sanguinary shows of gladiators, gives a remarkable proof how completely the moral and humane feelings of our nature may be repressed by education and habit, and how a narrow-hearted political sentiment may destroy the common sentiments of humanity. This was a pleasure which those who aspired to the character of civilization scrupled not to partake in, which law-givers and statesmen, and even those who claimed the name of philosophers, were not ashamed to approve of, and promote. The feelings, however, of universal love and charity, first called into life and action by Christianity, must, from its earliest rise, have struggled against this species of cruelty, which the laws and the prevailing sentiments of the Romans allowed and approved. Those who attended the combats of gladiators and of wild beasts, according to the principle which the Church established, were excommunicated. Irenæus, with horror, calls it the extremest denial of the Christian character, when some among the wild, fanatical, and antinomian sect of the Gnostics would not even refrain from participating in those bloody shows, the objects of hatred at once to God and man. While Cyprian is proclaiming the joy of a Christian, in feeling that he has departed from the corruptions of the heathen world, and while he is looking on

these from a Christian's point of view, he says, "If you cast your eyes upon the towns, you meet with an assembly which is more frightful than solitude. A combat of gladiators is in preparation, in order to gratify the thirst of cruel eyes with blood. A man is put to death for the pleasure of men, murder becomes a profession, and crime not only practiced, but even taught." Tertullian says to the heathen, who defended the shows of gladiators, and in their defence alleged, that those who were capitally guilty were often made use of in these combats, "who but a criminal can deny that it is well criminals should be punished?—and yet the innocent can never rejoice in the punishment of his neighbor; nay, it rather becomes the innocent to lament, when a man, his fellow-creature, is so guilty, that he requires so cruel a mode of execution. But who will give me any security that only the guilty are ever thrown to wild beasts, or condemned to any other capital punishment, and that innocence never suffers this mode of death, from the love of vengeance in a judge, from the weakness of its advocate, or from the power of torture? . . . . But at any rate the gladiators come to the combat uncharged with any guilt, but solely to become the victims of a public passion. And as to those who are sentenced to these combats, is it proper that the punishment, which ought to serve as a means of amendment to men guilty of a venial transgression, should expressly lead them to become murderers?"

But it was not the participation in these cruel amusements alone, which appeared to the Christians incompatible with the nature of their calling, but this condemnation extended also to every kind of spectacle exhibited in those days, to the pantomimic shows, the tragedies, and comedies, the chariot and foot races, in short to all the amusements of the theatre and the circus. As the Romans of those days were passionately addicted to theatrical entertainments, it was no uncommon mark by which a man's conversion to Christianity was ascertained, that he wholly withdrew from the theatre. Theatrical exhibitions were supposed part and parcel of idolatry, inasmuch as they derived their origin from the heathen worship, and were still connected with many of the heathen festivals. These exhibitions were especially included in the pomps of idolatry and Satan, which Christians were bound at their baptism to renounce, by the pledge which they took upon themselves at their entrance into the rank of soldiers of the kingdom of God—(the sacramentum militiæ Christi.) In many of them much took place which violated the moral feelings and decencies of Christians, and even where this was not the case, yet even then the hour-long pursuit of idle and vain objects—the unholy spirit which reigned in these assemblies—the wild uproar of the collected multitude, seemed hardly to suit the holy seriousness of the Christian's priestly character. The Christians considered themselves as priests, consecrated to God for their whole life, as temples of the Holy Ghost; all, therefore, which was foreign to that Spirit, whose dwelling place in their hearts they were bound to keep ready for him, was to be kept far away from them. "God hath commanded," says Tertullian, de Spectaculis, c. xv., "that the Holy Spirit, a Spirit essentially tender and kind, should be received with tranquillity and gentleness, with peace and stillness, and not be disquieted by passion, rage, anger, and the violence of irritated feelings. How can such a Spirit put up with the exhibitions of the playhouse? For no play

goes off without violent commotion of the minds of the spectators. . . . No one, in the theatre, thinks on any thing else than to see and to be seen. Amidst the clamor of the players can any man think upon the promise of a prophet, or meditate upon a Psalm during the melodious strains of an eunuch? . . . . Now, since with us all immodesty is an object of horror, how can we dare there to listen to things which we dare not speak, while we know that all useless and trifling discourse is condemned by the Lord?" Matt. xii. 36. Ephes. iv. 4. So constantly had the Christians in their judgment on all their relations in life, the pattern of the Divine word and the nature of their Christian calling before their eyes!

To Tertullian, who was, no doubt, inclined to behold in every kind of art a lie which counterfeited the original nature created by God, the whole system of plays appeared an art of mere representation and lies: "The Creator of truth"—says he, l. c. ch. xxiii—"loves nothing false, with him all fiction is falsehood; he who condemns all hypocrisy, will never approve of any man, who counterfeits voice, sex, age, love, hatred, sighs, and tears.

When persons of weak minds, who thought really that it was unchristian to frequent the theatres, yet suffered themselves to be carried away by the prevailing manners, and frequent them; things would sometimes occur to them there, which inflicted a deep wound on their Christian feelings, produced remorse of conscience in them, and destroyed their peace of mind, in a manner which long continued to be prejudicial to them. Others, after they had once or twice, against the voice of their Christian conscience, suffered the love of pleasure to bring them to the theatre, again took a liking for these things, and by their passion for theatrical amusements, they were again by degrees drawn back into the vortex of heathenism.

The heathens and Christians of a light and trivial disposition were in the habit of urging on the more serious the following arguments: Why should they withdraw from these public pleasures? Such outward pleasures of the eye and ear need not banish religion from the heart. God would not be injured by the pleasures of men, and to enjoy these, in their proper place and season, without any violation of the fear or the reverence due to God, could be no crime. So Celsus, when he challenges the Christians to partake in the public festivals, says to them, "God is the common God of all, he is good and without wants, and free from jealousy. What then should prevent those who are so especially consecrated to him from partaking in the public festivals. This is quite in accordance with the usual ways of levity, and a cold-hearted love of the world, which, in opposing itself to moral seriousness of a high order, generally puts on a most imposing air of philosophy. Tertullian gives the following answer: "But it is then our business to show, how these pleasures cannot possibly consist with true religion and true obedience towards the true God."

Another argument, by which some who were devoted to amusements endeavored to silence their Christian conscience, was the following: that in these exhibitions only such things were made use of as belonging to the gifts of God, which he had bestowed on man in order that man might enjoy them. No place either of Holy Writ could be alleged, in which plays were expressly forbidden. In regard to chariot races, the riding in

chariots could have nothing sinful in it, for Elijah was taken to heaven in a chariot. Music and dancing in the theatre could not be forbidden, for we read in the Scripture of choirs, of stringed instruments, of cymbals, horns, and trumpets; we read of king David's dancing and playing before the ark of the covenant, (1 Chron. xvi. 29,) and we find the apostle Paul borrowing for the exhortation of Christians, similes from the gymnastic games and the circus. Ephes. vi. 13. 2 Tim. iv. 7. 8. Philipp. iii. 14. Tertullian, in reply to this sophistry, says, "Oh! how acute in argument does human ignorance fancy itself, especially when it is afraid of losing some of the pleasures and enjoyments of the world." Against the first argument he says, "Assuredly all things are the gift of God; but then the question is, to what purpose were they given? and how may they be used in subservience to their original destination? what is the original creation of them, and what their sinful abuse? for there is a wide difference between the original purity of nature and its corruption, between the creator and perverter of it." Against the second he says, "Although no express, verbal prohibition of games and shows is found in Scripture, yet it contains general principles, from which this prohibition follows as a matter of course.—All which is said in general terms against the lust of the flesh and of the eyes, must be applicable also to this particular kind of lust. If we can conclude that rage, and cruelty, and wrath are permitted to us in Scripture, we are certainly at liberty to visit the amphitheatre. Are we such as we call ourselves, and shall we delight ourselves in witnessing the shedding of human blood?" Against those who perverted Scripture in the manner above mentioned, the author of the treatise "De Spectaculis," in Cyprian's writings, uses the following language: "I may safely affirm that it were better for such men never to know the Scriptures, than so to read them, for the words and examples, placed there to exhort to the virtues of the Gospel, they pervert to the defence of vices; for this was written, to awaken our zeal in things of real importance by the consideration, that the heathen show such great zeal and eagerness in trivial things. . . . Reason, of itself may deduce from the propositions laid down in Scripture those consequences, which are not themselves expressly unfolded. Let every man take counsel of his own heart, and commune with the person who professes to be as a Christian, and he will never do any thing unbecoming to him, for the conscience, which binds itself to none but itself, will always have the most weight."

Tertullian calls upon the Christians to compare the real spiritual pleasures, which their faith gave them to enjoy, with these false pleasures of the heathen world, (Ch. xxix.) "Tell me then, what else is our desire, than that which was also the wish of the apostle, to depart out of the world, and to be with the Lord. There is thy pleasure, whither thy wishes ascend. . . . Canst thou be so unthankful, that thou art not satisfied with the many and great pleasures which the Lord has already bestowed upon thee, and acknowledgest them not? For what is a subject of higher rejoicing than reconciliation with God, thy Father and Lord, than the revelation of truth, the knowledge of error, and the remission of so many sins already committed? What can be a greater pleasure than the contempt of such pleasures, and the contempt of the whole world; or than true

freedom, a pure conscience, and a guiltless life? what pleasure greater than not to fear death, and to feel that thou mayest trample the idols of the heathen to the dust, mayest cast out evil spirits, heal sicknesses, and pray for revelations? These are the pleasures, these the games of the Christian, holy and eternal, and such as no man can buy with money. . . . And what, too, are those of which it is said, that no eye hath seen them, no ear heard them, nor hath it entered into the heart of man to conceive them?" The author also of the work we have cited as found in the writings of Cyprian, says "He can never look with wonder on the works of man, who hath reckoned himself a child of God. He falls down from his high and noble pre-eminence, who looks with wonder at any thing but the Lord. Let the believing Christian give all his diligence to the holy Scriptures, and there he will find the shows of faith, shows worthy to be looked upon, and shows such as he who has lost his eyesight may delight in."

When Christians renounced even being *present* at the representation of these games and plays, the trade of an actor must of course, have been forbidden to them. In the time of Cyprian the case had occurred in the North African church, that a player, although a Christian, wished to procure his living by instructing boys in the art which he himself had formerly practised. The bishop Cyprian was asked in consequence whether such a person could be suffered to belong to the community, and he expressed himself most strongly against it: "Since it is forbidden, in Deut. 22; 5, to a man to dress himself in woman's clothes, and a curse is declared against any one who does this, how far more wicked must it seem to make a man act the part of a woman thus immodestly, to put on indecent gestures, and to falsify God's creatures by the arts of the devil?" "Suppose such an one," continues Cyprian, "should bring forward the pretext of poverty, his necessity may be relieved, among the rest whom the Church maintains, provided he will content himself with a more moderate way of life, indeed, but an innocent one. He must not, however, imagine that his ceasing to sin should be bought of him at a price, because he does this, not for our sake, but for his own. . . . . If the Church, where he live, is too poor to maintain him, let him come to Carthage; here he may receive what is needful for him for meat and raiment, in order that he may not teach others, who are without the pale of the Church, what is criminal, but may himself learn in the Church that which is salutary."

BIBLE ILLUSTRATIONS.

Saul, the first King of Israel.

In Saul's life occur many interesting circumstances; and it is suggestive of many practical reflections. The morning of his life promised a glorious day. But alas? his case was not the only one, in which propitious circumstances and happy endowments, promise to parents and much endeared friends, what is never realized. He was made an object of heaven's notice, and by a train of very peculiar providences, an idea of his future greatness was conveyed to his mind. Some of his father's animals strayed from their fold. He and a servant of his father's were sent to seek them. After considerable time had been spent in search of them, Saul feared his father would become uneasy

about him and the servant, and proposed to return. The servant replied, "Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now, let us go thither; peradventure he can show us our way we should go." "Well said," responded Saul, and to the man of God they went.

Thus commenced the friendship between Saul and Samuel. A friendship from which Saul might have obtained many, great, and lasting favors, had it been properly used. For who can estimate the value of such a friend as Samuel? But Saul did not appreciate fully the value of Samuel's friendship, till death had taken him away. And it often happens that *we* do not appreciate the worth of pious parents and friends, and devout ministers of Christ, which heaven favors us with, till they have been taken away from us. Samuel informed Saul that the animals he started in pursuit of were found, and that his mind was to be taken from them, and given to more important matters. And he broke the seal of God's purposes relative to his future elevation. And said to him, "On whom is all the desire of Israel; is it not on thee, and on all thy father's house?" Saul received the tidings of his promotion, with commendable humility. Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the tribe of Benjamin? Wherefore then speakest thou so to me?" Samuel kindly entertained Saul—held a private interview with him, in which he no doubt gave him much good advice and useful information.

He gave him the kiss of affection, and applied to him the oil of anointing. For his further satisfaction, he gives him some signs which should come to pass immediately; they were designed to confirm his faith in Samuel, as a prophet of the living God. The most remarkable of these signs, was that of meeting, at "the hill of God," a company of prophets, where the Spirit of God was to come upon him, and he was to prophesy with them, and to be turned into another man. Saul now takes his leave of Samuel, and all the signs that were to follow came to pass. God gave Saul "another heart"—He met the prophets and prophesied with them. Hence, the proverb, "Is Saul among the prophets?"

We are told that God gave him *another* heart; but we are not told that he gave him a *new* heart. The heart that he received, was perhaps, a heart of wisdom and courage—a heart ready to redress the wrongs, and defend the rights of his country. God had now prepared Saul for his office, and the nation to receive him as its king.

Samuel calls the people together, reminds them that they had rejected God and desired a king, and informs them that God was about to answer their request, and that they were to make the choice. The choice was made, and Saul the son of Kish was king of Israel. He is called, but he answers not. "He had hid himself among the stuff." Perhaps he dreads the office, in learning that the request for a king, was a rejection of God. Israel's affairs were in a bad condition. Many discouragements would present themselves to his mind. None fully aware of the trials, the labors, and the responsibilities of those official stations in life, will enter upon them without considerable reluctance. For there is certainly a great responsibility attends the exercise of official authority.

Saul, however, yields. And with his imposing appearance, he presents him-

self before the people. Samuel commends him as the chosen of God. And expresses his own high regard for him, by saying, "there is none like him among all the people." The nation is pleased —Its request has been granted—The choice is satisfactory—And the shout of exultation breaks forth, "God save the king!" Thus end the ceremonies of the inauguration of Saul to the throne of Israel.

An opportunity is immediately afforded for Saul to show his fitness for the office to which he was elevated. The people of Jabesh, a city of Israel, are distressed by the armies of Nahash the Ammonite. An appeal is made to Saul. He responds to the call. He collects his warriors. And he arranges his companies with skill. He delivers Jabesh. The nation is grateful to its deliverer, and new honors are conferred upon Saul. A few dissatisfied people had murmured against Saul when he was chosen king. The nation now upon his success, proposed to Samuel to have these put to death. But Saul nobly disapproved of the proposition. And said, "There shall not a man be put to death this day." He thus proved that in that heart, which he had received from God, there were mercy, clemency, and forgiveness.

How auspiciously did his reign commence! But what a changeable being is man! And how difficult it is to bring our nature into perfect subjection to heaven! How soon did Saul show symptoms of apostasy! Samuel, who had taken so much interest in Saul, and who had given such abundant proof that his word might be relied on, is neglected, and his direction not followed. Samuel promised Saul to come to him at Gilgal, and there offer sacrifices, and show him what he should do. He commanded him to tarry seven days for him. Saul went to Gilgal, and waited there awhile for Samuel; but as he did not come as soon as he thought he ought to come, he made preparations and offered a burnt-offering himself. He not only disobeyed the command of God given by Samuel, but he likewise invaded the priest's office. On the occasion when he was chosen king, he was too humble to come forward even when he was called. But now he can enter upon the priest's office, without any call. Samuel came to Gilgal before the expiration of the seven days, and saw what was done, described the character of his doings, and pronounced judgment upon him. "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue."

We have in this part of Saul's history, one of those instances, which show what serious and great effects follow from apparently small causes. Had he waited a few hours longer, he would have preserved his character and saved his kingdom. But doing as he did in following his own judgment, and "leaning to his own understanding," and turning from the Lord's direction, he lost both. And does this seem to be a severe sentence upon him for what seemed a small matter—a single error—and in excuse of which he had considerable to say? No, *The Lord is righteous in all his ways.* He shows us his laws are to be respected, and his commandments obeyed if we expect to enjoy his blessings and his help. As the *kingdom of Israel* was lost to Saul through disobedience, so the *kingdom of heaven* shall be lost to all who rebel against God.

We see that disobedience to an express command, though in a little matter, is a great offence to God. Whenever we find the least inclination of heart to depart from God's law, we may suspect the presence of a bad principle, and we should not rest until it is rooted out. That heart cannot be sanctified, in which such an inclination is found. How important the admonition, "Keep thy heart with all diligence: for out of it are the issues of life."

Saul's troubles continued, for Israel still had enemies. Samuel sought another interview with Saul. He seems to have watched over him with tender concern. If Saul was not patient toward his master, Samuel would be patient toward his way-ward scholar. He reminds him of the authority under which he was called: "The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord." He then gave him a charge from the Lord. "Go, and smite Amalek." The Amalekites were Israels ancient enemies. The Israelites were injured by them when coming out of Egypt. God threatened them with destruction. And though he bear long, he will not bear always.

The year of recompense for the controversy of Zion will come at last. It had come for the chastisement of the Amalekites. Saul led on his war-like host. The enemy was taken. Agag the king of the Amalekites was spared, and so were the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that were good. The command was, "go, and smite Amalek, and utterly destroy all that they have, and spare them not." Saul disobeys the command of God the second time. Thus does bad lead to worse, and small to greater offences. God is constrained to say in plaintive language, "he is turned back from following me, and hath not performed my commandments." Samuel is grieved; "and he cried unto the Lord all night." There is rejoicing when a sinner repents, and there is lamentation when a good man falls.

Samuel sought for Saul, and came to him. He first justified his conduct. But Samuel convinced him of his wrong. And he said, "I have sinned: *I feared the people and obeyed their voice.*" What a dishonorable confession for the King of Israel—the Lord's anointed! Charity would lead us to attribute his transgression to ignorance; but a knowledge of the facts stated, forbid such a conclusion. He sinned wilfully. Saul was penitent, but Samuel seemed to have but little confidence in him, although he still felt concerned for him. At Gilgal, they parted. Samuel went to Ramah, and Saul went to Gibeah. "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul."

This was a sorrowful separation! How different was it to their meeting at Ramah, when Saul came to Samuel! Samuel, whose concern for Israel's welfare was great, hoped to find in the son of Kish, a faithful coadjutor in the labors of the Lord. In this he was disappointed. To the youthful and aspiring mind of Saul, no doubt a beautiful vision of the future, was opened by the aged, wise, and experienced seer, in the interesting conference they held together upon the housetop in Ramah. But as he had every facility for success offered him, he could blame nobody but himself with his failure.

The painful duty now devolved upon Samuel of anointing another king in

place of Saul, whom God rejected. David was chosen to fill his place. Saul became distressed. The Spirit of the Lord departed from him, and an evil spirit troubled him. He, however, continued to exercise some influence, and received some respect. But his glory declined; and that of David increased. His successful engagement with Goliath brought him new honors. Saul could not bear to hear David praised. He should have rejoiced at David's success—For their cause was a common one. And the advantages secured by their victories, were blessings common to both.

As the spirit of God departed from Saul, his heart became a prey to envy, jealousy, and hatred. Twice he attempted to kill David, while he was endeavoring to soothe his troubled mind with the music of his harp. In his hatred towards David, Saul uses every means within his power to destroy his life. He sware he should not be slain, but regarded not his oath. He offered his daughter to David upon the condition that he would kill a hundred Philistines. This was a snare—He hoped that David in his attempt to kill the Philistines, would himself be killed.

In this heaven-daring career of wickedness, the guilty Saul proceeds, till he brings upon himself his own destruction. Samuel is dead. David, the terror of the Philistines, has fled from his country to save his life. God refuses to answer him. The Philistines prepare to give Israel battle. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled." "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

He now applies to unlawful means.—He seeks for a woman who hath a familiar spirit. He finds one. We shall not attempt an explanation of this mysterious circumstance. Our purpose does not demand it. Let it suffice to know, that Saul's interview with the witch of Endor, gave him no comfort. Heaven, earth, or hell, has no comfort for such a sinner. There is no peace, saith my God, to the wicked. He must hear again of his disobedience. He must be reminded that he is the author of his own ruin. He has been heaping up wrath against the day of wrath. There is no escape, he must meet the Philistines with all the odds against him. He falls wounded on the mount of Gilboa. His life lingers as if his spirit was reluctant to go to the unseen world. He died a miserable death—the common sequel to a miserable life.

Upon the character we have imperfectly sketched, let us pause and reflect. We have seen a noble youth, favored by nature and by circumstances in no common degree, for usefulness, for honor, and for happiness, disappoint all the expectations that his early life gave to the friends of piety and truth. And instead of being comfortable and happy, he was one of the most unhappy of human beings. The Spirit of God was grieved and departed from him. God was offended at his impious course, and refused to give him comfort.

Reader! beware how you live. You have many advantages. Do not neglect their improvement. Trust not yourselves. Seek that Saviour, who alone can save. We have seen in our subject, the danger of disobeying God's commandments. Reader! Be wise. Profit by the experience of others. Hear the lamentation of Saul. "*I am sore distressed; for God is departed from me.*"

J. G.

COLONIZATION.

Dear Editors.

In the February-No. of the Gospel-Visitor, we have an enquiry made whether brethren could not do something for the colonization cause without joining a society for that purpose; and the enquirer also asks for information upon the subject.

I hope no one will deem me over officious, when I attempt to give some partial information; it will only be partial or sparse, but I hope it will tend to further enquiry. The source from which I have derived the information, which has been asked for, is a report of the Maryland Colonization-Society of 1850, which gives a history of its doings from 1832 to the date of the report.

It appears that the Legislature of Maryland in its session of 1832, considered it to be its imperative duty, or at least regarded it expedient, to make some provision for the ameliorating of the condition of the people of color then free, and those who should become so afterwards, constituted by legal enactment a board of managers whose duty should be, to superintend the organization and establishing a colony in Africa, for the purpose of being colonized by such free colored persons, who should be willing to go.

From the report I have learned, that that colony has been formed, and has been fully established. The Legislature at the same time setting an example worthy of imitation by other States, especially of Free-States, contributed about $20000 the first year, and $10000 dollars annually thereafter for such a praise-worthy object, and our people, though made up of many Slaveholders, have ever acquiesced in such a wholesome provision.

The colony was purchased and the first emigrants landed on the shores of Africa being only eighteen. In 1834 another vessel was despatched with fifty-eight more, 1835 thirtyfive more were sent, and thus continued the emigration until 1850, when the number had amounted to eight hundred and four, Males 388, Females 416. This is the Emigrant population. The native population in the limits of the colony subject to its influences, and gradually advancing towards civilization, is estimated at about 100,000. Up to this period 1850 it (the colony) was subject to the management of the board, located in Maryland in the United States. But within the last two years the influence of the parent Society has been relinquished, under the impression, that the colony has attained sufficient age and intelligence to manage its own concerns. And thus far the conclusion has not been falsified.

At this time Maryland in Africa is freed from Guardians. She has her own Government adopted by her own citizens, her officers from the Head, the President, down to the most insignificant are coloured men. She has her schools and her churches, and every other requisite to constitute her a Free and Independent Government. Such has been the result of the efforts of a few men of enlarged philanthropic principles.

And now in answer to the question, Cannot Brethren aid in this glorious cause without belonging to a Society for that purpose? I answer yes. Do you ask, how? Why simply by giving the Free colored population such information that will induce them to emigrate to a country, where they may enjoy equal privileges with their neighbors. And endeavor to convince them, that in this country they never can have them; and when you have them convinced, that it is their true interest to go to such a country, and the only obstacle, that might be in the way, should be their poverty; why then assist in a pecuniary way, as was done in the case of an entire family from my neighborhood, who are there and contended.—The writer of this having had the pleasure of reading a letter from the head of

the family, to his mother here, giving her every satisfaction upon the subject and expressing himself satisfied, exultingly speaking of the privileges his children enjoy with regard to getting an education &c.

S. E.

* * *

REMARKS.

We insert the above as a response to the call for information upon the subject of colonization. We are glad to find any call for information, or any other indication which shows an awakening upon interest, upon the colored & slave population of our country. The existence of about one eighth of the population of these United States, in a state of heathenism, is a fact, which should stir the spirit of every Christian, and lead him to inquire, "Is there no balm in Gilead; is there no physician there; why then is not the health of the daughter of my people recovered?" Should any of our colored brethren desire to go to Africa, the home of their fathers, we would not discourage them; and should they need assistance, we would help them, if we had it in our power to do so.

But we would caution our readers not to expect to find in the colonization scheme, a remedy for the removal of slavery. To judge from what it has already accomplished, it will never effect this. The American Colonization Society was organized in 1816. From that time till 1835, a period of about 19 years, it transported eight hundred and nine manumitted slaves to Africa.—This would be the increase of our slave population at that time, *for five days and a half.* Indeed, the removal of slavery seems not to have been the object contemplated by many of the prominent men, who have been engaged in supporting colonization societies. At the late anniversary of the New York Colonization Society, Dr. Finly defined the object of the association to be just exactly what had been done in Africa—The establishment of a Christian Republic from among the Christian free negroes of America. The Colonization cause has been supported by three distinct classes. First, by the friends of the people of color. Thinking that they cannot enjoy their rights here, where there is so much prejudice against them, they desire to secure for them a home in Africa, and to have them sent there. Thinking by so doing the condition of the colonized will be improved, the condition of the natives by their connection with the colony improved, and that it will likewise have a tendency to abolish slavery in time from among us.

Secondly, by those who look upon free colored people as injurious to slaves. Hence, they wish the former removed, that the latter may be more secure.

And thirdly, by those who have imbibed a strong prejudice against the colored race, and who have become disgusted with their vices. These seem to think the best way to remove the eye-sore from among us, will be to colonize the negroes with their vices, rather than cure them of their vices, and themselves of their prejudice.

We would like to see the African race in the enjoyment of the rights and privileges that they as rational beings are entitled to. And it might be as well for them, and perhaps better, if it could be done, to be removed to Africa, than remain among us, where prejudice is so strong against them. If, however, we do any thing to encourage or promote their removal, let us be careful that we do it from a spirit of love, and not of hatred. Otherwise we shall have no reward of our Father which is in heaven.

J. Q.

FOR THE GOSPEL-VISITER.

THE DIVINE ORIGIN OF THE SCRIPTURES. No. 4.

"And the fifth angel sounded,—and I saw a star fall from heaven unto the earth and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit."—Rev. 9: 1. 2.

The star falling from heaven — the same of which Jesus spake to his disciples; Luke 10: 18. "I beheld Satan as lightning fall from heaven." Jesus, knowing the design and the power of the enemy, says, for the encouragement of his people, v. 19. "Behold I give unto you power to tread on serpents and scorpions and over all the power of the ene-

my: and nothing shall by any means hurt you." It is remarkable that those destructive creatures, which issued out of the smoke of the pit, were not allowed to hurt any green thing, but only those men who had not the seal of God in their foreheads. Praise the Lord, oh my soul and forget not all his benefits! Thrice happy they who are sealed unto the day of redemption: for they, yea only they, can sail safely through the prevailing darkness — occasioned by the smoke — unhurt, having Christ as an anchor of the soul, sure and steadfast.

It is said that by reason of the smoke the sun and the air was darkened. The smoke then represents something designed by the devil to darken the counsel of God, the Scriptures; and by what means could he more effectually do this, than by the means he employs,—the disseminating of error or false doctrine under the name of religion, from the pulpit and the press. In this he has been very successful in keeping the children of men from examining, believing and obeying the scriptures: and knowing that the people will read something, he makes use of the press as the most potent agent to carry on his hellish design.

Whatever agency has been and is to a certain degree employed by an overruling Providence for the dissemination of Truth, the devil takes hold of for the propagation of error. For any thing good in itself may be perverted to evil, and oh what a flood of iniquity is issued from an abused press, this sink of corruption, not only in the shape of novels or other profane matter, by which the reader's taste is vitiated, but in the writings of infidels, by which the scriptures are openly and publicly denounced as a nuisance and a humbug.

Yet none of these whether novels or the publications of avowed infidels, do we consider half as dangerous as the thousands and tens of thousands of papers and pamphlets, tracts and religious books so called, which are calculated to lead men from the truth into error. We do not wish to be understood as being opposed or condemning all religious books or publications. By no means. Yea it may sometimes be indispensibly necessary to make use of the press to counteract the dangerous influence which, nine-tenths, yea we might say ninety-nine-hundredths, of the publications of the present day, have upon a reading public.

Men in this our day have been so well taught, and are so full of ingenuity, they can counterfeit almost any thing so completely, that it is hard to be detected from the genuine. There is counterfeit coin, counterfeit bank-notes, counterfeit medicine, and counterfeit religion and religious works,—and it is a notorious fact, that the nearer the resemblance to the genuine, the more difficult to detect and the more are deceived thereby. There are some spurious religious and religious works, which have so near a resemblance to the true or genuine, that none can discern or detect, but the men who have the seal of God in their foreheads.

Hence these are the most dangerous; —for there is a way that seemeth right, unto man, but the end thereof is death. Can you not perceive, brethren, that by reason of these—the publication of erroneous doctrine from the pulpit and the press—the sun—the gospel— and the air —the religious atmosphere—is confused, and darkened with a darkness worse than the Egyptian, that many, even well-meaning men are led to grovel their way through the mist, not knowing whither they are going, and as long as the devil can persuade men to spend their money for that which is not bread,—the true word of God,—and their labor for that which satisfieth not, he is gaining his end, the destruction of souls.

Then, oh dear reader, flee from these fountains of corruption, and go directly to the fountain of living water, the gospel, and there examine for yourself; yes try to emerge from this midnight-darkness into the light and liberty of the children of God. Remember that while

the Egyptians were enveloped in darkness, Israel had light. So at the present day there are some, who are walking in the light of the Lord, and these are they who not only make the scripture their study, but who believe from their heart that it is heavenly and divine; and this they evidence by their whole walk and conduct,—they bear the cross,—and to them belongs the crown.

THEOKLITUS.

THE FOLLY OF COVETOUSNESS.

If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught for fear of lessening his pond; if you should see him wasting his time and strength, in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond. If you should see him grow gray and old in these anxious labors, and at last end a careful, thirsty life, by falling into his own pond, would you not say that such an one was not only the author of all his disquiets, but was foolish enough to be reckoned amongst idiots and madmen? But yet foolish and absurd as this character is, it does not represent half the follies, and absurd disquiets, of the covetous man.

LAW.

FOR THE VISITER.

THE NEW SYSTEM.

More readily understood under the appellation, universalism, universal salvation, or the salvation of all men. It is a system of modern date. Though in principle and spirit, it is as old as sin. It was early taught in Eden, by Satan, who promised the first pair exemption from punishment, should they disobey the command of their Creator. In the days of the false prophets, it cried peace, peace, where there was no peace, and encouraged the wicked in their sins, and promised them endless life, though they turned not from their evil ways. From the apostolic period down to the present, it has been constantly pursuing its work of death. It has ever been found in opposition to the command and authority of God, urging men to walk in the path of death, assuring them that, at the end all would be well, that they would find peace and rest in heaven.

Although universalism is not of God, it is now in these latter days formed into a system, and is falsely called Christianity or religion. This delusion has now a form and a name, and is in our midst; our sons and daughters are exposed to its seductions, and it stands us in hand to protect them; if they are once affected with this delusion, they will have contracted a sickness unto death. Conversion to universalism changes no man's character; it is a regeneration which leaves the heart unrenewed; it leads to no reform in any of the passions or vices of men; it presents a profession of religion which a man may put on without restraining one bad passion, or renouncing one evil habit. It is a delusion of the most appalling kind, the reception of which is endless ruin.

We should then, have nothing to do with such a system by way of countenance. We should avoid it as the seat of the scornful, as the way that leads to hell, say everywhere, and at all times, that it is a deadly error, and that upon us shall never rest the guilt of aiding this delusion. For "what fellowship has Christ with

Belial." We should warn our youth, and all others, to avoid all places where universalism is advocated, and to beware of all universalist books in disguise, of which there are great numbers in circulation. If you enter a universalist meeting, you receive the preacher, and in fact bid him God speed, and thereby become a partaker of his evil deeds. Neither should we join with its friends in the erection of houses of worship in which their faith is to be preached; we should discountenance universalism in every shape and form. For, because its advocates claim it to be the doctrine of Christ, and yet it has all the marks of being the doctrine of Satan, which attended the temptation in Eden. Its purpose, its results are the same.

And as I do not consider myself competent or qualified to enter into an argument with which universalism is connected, (nor indeed of any subject,) I will therefore merely touch upon a very few of the numerous passages of scripture, which I think will condemn the doctrine and prove the system a delusion. I will now recite a few of the most prominent passages, which will make it obvious to all unprejudiced minds that there is a future state of happiness, and also of punishment beyond the grave; and with regard to the punishment of the wicked, the scriptures are very full and explicit.

Well, if it be admitted that there is a future happiness, (the universalist admits it, for he contends that all will be saved,) I would ask, who shall be heirs to that felicity, will it be the unregenerate, will it be those who sin wilfully against light and knowledge; what says the apostle to this? "He that sinneth wilfully after he cometh to the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, which shall devour the adversaries." "The blasphemies against the holy Ghost shall not be forgiven unto men, neither in this world, nor in the world to come. This does not sound as if all would be saved.

"And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life." Who believeth in Him shall not perish, all others will. Those who believe, will have eternal life; those who believe not, will have eternal death. Men must first comply with the condition before the blessing can be secured: equally so under the Gospel, as when Moses lifted up the serpent in the wilderness. The condition and pardon of salvation is to believe on the Son. Those who "believe not are condemned already.

"Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Now what do we understand here? why, that both classes are dead, the good and the evil; both are in their graves; both hear the voice of the Son of God; and both come forth, to what? why the one to a resurrection of life, the other to a resurrection of damnation. This then cannot be reconciled with the system that teaches that Jesus taught that all men will be saved.

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." "But I will forewarn you whom ye shall fear; fear Him which, after he has killed,

hath power to cast into hell; yea, I say unto you fear Him." Here is something more to be dreaded than the death of the body; even the damnation of hell.

"For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." But how can this be, if the present life has no connection with the future. How can any one, have a far more exceeding and eternal weight of glory, if all men are to be equal in the resurrection. "Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." If the works of the righteous do follow them, do not the works of the unrighteous follow them also. Truly, the one will go away into endless life, the other into everlasting punishment. "Whatsoever a man soweth that shall he also reap."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And the Apostle says, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Truly, the Gospel sometimes alarms men. It did so at Pentecost. The jailor, with trembling and fear, asked, "What must I do to be saved?" Kings quailed as the apostle "reasoned of judgment to come." Not so the preaching of universalism. Its aim is to allay fear. It comes to men recommending itself as a system designed to remove all occasions of fear.

I shall now conclude with a word to those who may be contaminated with the infection. Be not deceived for the scriptures teach that the unholy, the vile, the unbelieving, will be forever excluded from the presence of God; that only, the holy, the pure, and the believing can hope for eternal salvation; that all who reject the doctrine of Christ, shall not see life, but perish. "In thy lifetime thou receivedst thy good things," was the reply of Abraham to the rich man's entreaty for relief. Can you then build your hopes of eternal happiness upon a foundation so sandy, so certain to fail when most it is needed.

It must, I think, be obvious to all honest thinking minds that universalism deserves no consideration as a religious system. Its claims are supported by the most violent wresting & palpable perversion of the word of God. It is a fatal delusion destructive to the souls of men; it was preached by the serpent in Eden. I say then, fly from such a delusion, so fatal, so deceptive. Let not the enemy of souls, entice you to his dark dominion. If he has in any shape got hold of you by means of such a system of deception, turn to Jesus," if God, peradventure will give you repentance to the acknowledging of the truth." I would say then in the language of the angel to Lot, "Flee for thy life," for you are surely in the plain, in the meshes and net of Satan. Fly then from death unto life, for why will you die?

OBED.

A LETTER FROM CALIFORNIA.

PAJARO VALLEY,

February 24th 1856.

To the Editor of the Gospel Visitor.

Dear brother.—Herein I enclose you two dollars and fifty cents as a subscribtion for the Gospel Visitor for one year

and six English Hymnbooks to be sent to Alfred Thompson Santa Cruz county, California.

Dear Brother, my name is Thompson. I was born and brought up in Columbiana Co. O. I am not a member of your church, but was a member of the Disciple's church, and was in good standing in the church while I lived in Ohio. Shortly after I left Ohio for California in 1850 my wife died, and left me alone in this benighted land to make my way to the land of rest. I married a widow lady, a member of your church by the name of Nancy G. Caudill. She was formerly from Kentucky. She became a member of your church in Illinois, about twenty five years ago, and has ever since remained a member of the church. She was acquainted with Daniel Leedy of Iowa, and Jacob Wigle of Illinois, and Peter Lutz; prominent members of the church. She has six brothers that are members of the church by the name of Peebler. She expresses great anxiety to hear some of the brethren preach once more if it is possible. Herself and one of her daughters are all the members in California that we know of. They are very anxious to have a church formed and enjoy the blessed privilege of meeting with the brethren to worship God once more.

As for myself I know of nothing that would prevent me from becoming a member of your church. I believe you take the scriptures for your rule of faith and practice, laying aside all creeds and disciplines and confessions of faith &c. that are the inventions of men, and take the scriptures for your guide to the land of promise. With such a people I can go heart and hand rejoicing on my way. But in this benighted land we enjoy none of those privileges. If there is any help for us we would receive it thankfully, besides doing all we can ourselves to help on the cause. If any of your preachers should come to California I would like to know it, and learn where they are, for I think if we had a good preacher here there might be some good done. At any rate they should not go away from here empty. I live on the south side of the Pajaro River near the sea coast on the Bay of Monterey between Santa Cruz and Monterey. And by looking on the map of California you will readily understand this description. My house is about a mile from the coast. Adieu. Yours Repectfully.

ALFRED THOMPSON.

REMARKS.

Here is a Macedonian cry from California. Many have gone there for gold. Among these have been some of our brethren. Do any now feel like responding to this call? We should at least pray for them, and perhaps the Lord may open the way for their request to be granted.

(The following address was presented by Dr. F. Herring to the yearly meeting, and had been examined and considered by the committee, and as it could not be read to the whole meeting on account of its length, it was requested to publish it in the Visitor. We forbear giving any remarks at this time upon it.)

OPEN ADDRESS

to the beloved Brethren in America from the Brethren in Germany.

Grace and peace be multiplied unto you through the Knowledge of God, and of Jesus Christ, our Lord. 2 Pet. 1: 2.

Jesus Christ, the only Lord and Master of us all, says, "Every one that is

of the truth, heareth my voice" In the brotherly anticipation, that you will gladly hear the voice of truth, and also will hear that only, we write to you the following open address.

It is one of the glorious works of God, when there are yet men on earth, who give ear to the voice of truth in the Word and obey the truth. Such souls also rejoice, when they hear that other children of God walk in the truth and rejoice much more, when they stand in true humility, and endeavor to become more and more perfect, according to the inward life of God, and in observing the outward institutions of the Lord in the New Testament.

We have that confidence in you, that the humble truth loving spirit of our countryman ALEXANDER MACK rests still upon you, who writes in his letter, in his well known book page 32, "If a brother or any other person can instruct us in love and moderation more fully according to the word of the Lord otherwise than has been shown now, we are ready not only in this point of washing feet to accept of it, but also in other things, and will not rest at all upon old customs, but the word of the Lord alone shall be our rule and guide." —Thus far our dear brother ALEXANDER MACK.

Now, dear brethren, we will lay before you candidly our faith, and entreat you in pure love of the truth to prove our faith according to the word of God, and not to spare us at all, where we might yet perfect that which is lacking in our faith, and in the outward ordinances of the Lord, for it is said, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil (on my head.) Psalm 141: 5.

Afterward, beloved brethren, we will also prove your faith and outward ordinances in the fire of the Word, so that the faith of us all may be tried as gold in the fire.

Our way of faith was as follows: After we had seriously commenced to seek again the vestiges of primitive Christianity, and to observe them according to the word, we have fought a hard fight for years on account of true primitive Christianity. We became in the first place established with regard to Baptism according to scripture, that only believers should be baptized, and that it should be done by a threefold total submersion in the name of the Father, and of the Son, and of the Holy Ghost.

We concluded in this our first love of the truth, that a teaching brother of our own congregation should perform baptism, and thus we were baptized under much inward joy in a child-like spirit. But this joy did not last long; for when our baptism became known, there came Baptist brethren to us, who said, "they derived their baptism from the Waldenses, and taught us the better way, namely that an unbaptized brother had baptized us, and therefore our baptism was not according to Scripture and apostolic order, inasmuch as no unbaptized person had neither right nor power to baptize, but before he could baptize others, he must necessarily be first baptized himself, except we could prove, that no baptized Christian was any more to be found on earth, and that we would have to make a new commencement of baptism, which however we would not be able to prove because Christ had said, "Behold I am with you alway even to the end of the world, and that the gates of hell should not prevail against his church. It was also proved by history that the baptized church of Christ had never ceased from the apostle' time till now. Therefore we were in duty bound [illegible]

the Lord, to unite ourselves with the remnant of the scattered baptized Christians in their baptism, and not to build anew something in our own selfish spirit, as if the church of the Lord had been entirely swept away from earth, which would either be spiritual pride or gross ignorance in us. In short they contended, that no unbaptized person since the time of John (the Baptist) had a right to baptize in the New Testament, and such baptism was invalid in the eyes of the Lord. An unbaptized person had no right to teach or to baptize."

On account of these things we got into deep trouble, and finally concluded, rather to humble ourselves, and renew our baptism, which we had to deem unscriptural, than to defend an error in self conceit. We agreed therefore to have our baptism repeated, as the brethren did Acts 19. who were also baptized again.

Now we sought a generally known baptized brother; this was brother *Onken* in *Hamburg*, who is a zealous disciple of the Lord, and had waited many years with ten brethren at Hamburg for the true baptism, until he with the ten brethren was baptized by a teacher of the Waldenses. This zealous disciple of the Lord traveled now every year through all Germany and England as chief agent of the British Bible Society, in whose service he still is at present, and at the same time preaches faith and baptism, and administers baptism whereever a believing soul desires the same. From this brother *Onken* we have our baptism, but afterwards he has turned himself to the Baptist society, & considered the baptism with threefold immersion no better than that with single immersion.

But we remained steadfast in our baptism which we had received by threefold immersion, and were left alone, entirely separate from all otherwise baptized in all Germany and England, and as such a poor little flock we stand yet altogether isolated in Europe, in as much as baptism with threefold immersion has become unknown in Europe generally, and is only to be found with a few scattered little flocks here and there unknown.

Here we have candidly laid before you, beloved fellow heirs of the Kingdom of Jesus Christ, our way of humiliation with regard to our baptism, and fraternally communicated to you our trial of faith also in this truth.

But after we have come into fraternal acquaintance with you, and entertaining the hope, that we might be united altogether, we also ascertained your origin and your baptism from the abundant testimonies yet extant, namely that your church was formed in the year 1708 of eight souls, whose names are, *George Grebi*, *Lucas Vetter*, *Alexander Mack*, *Andreas Bony*, *John Kipping*; and *Johanna Nothigerin*, or *Bonisin*, *Anna Margaretha Mackin* and *Johanna Kippingin*. These precious souls united at *Schwarzenau* in Witgenstein, and were there baptized in a stream, called *Aeder*, whereby however as with us the lamentable circumstance occured, that this baptism was performed by an unbaptized person, as the historic account expressly mentions.

They have chosen by lot the administrator of their baptism, and when he refused to baptize, because he was not baptized himself, and requested to be baptized by the church of Christ, before he would baptize others, he was baptized by one of the four unbaptized brethren, whereupon he then baptized the seven others all. We are sorry, dear brethren, that we must confess to you in the face of truth, that this bap-

tism is not according to Scripture, and we hold you for such lovers of truth, and gifted with so much Knowledge of the Scripture, as not to defend this baptism as of Scriptural validity.

Further we have been informed, that you receive baptism on your knees, & consider the observance of this position as the only right one, consequently declaring any other position as wrong, though they have received a threefold immersion. Dear brethren, be not children in spiritual understanding, but let us be all children in malice. Whence you would take a valid scriptural proof for this position in baptism, we know not, but well we know some scripture evidence for the contrary of this form of baptizing on the knees. Rom. 6: 3–4. Baptism is called a dying and being buried with Christ. Now if baptism is to represent the death and burial with Christ, then the candidate must be baptized in the same manner, as a corpse is buried; but every one knows, that a corpse is not put on his knees or laid on his face for burial, but laid on his back with the countinance toward heaven.

We consider this usage of receiving baptism on the knees, as a well meant idea of those souls, who introduced this manner of baptizing at first. But this usage in baptism finds in the above mentioned passage of scripture a clear contradiction. Why should such a well meant usage be now defended as the right one and as the only valid one? Is not in this manner also originated the sprinkling of children as a well meant thing? But what says Christ of such commandment, which are not found in the word of God, and are invented by men, either in ignorance or in will worship? "In vain do they worship me teaching for doctrine the commandments of men." Therefore dear brethren, we consider that you might also examine this point in the light of impartial truth. We do not burden any man's conscience with regard to his position in baptism, if he has been only immersed three times in the name of the Father, and of the Son, and of the Holy Ghost.

Again we deem it being according to scripture in the practice of feetwashing that he who washes feet, should also wipe them, because Christ says expressly, "An example have I given you, that ye should do, as I have done unto you." But Christ, in his example set before us, has washed and wiped the feet. What else then is our imitation but to do, as he has given us the pattern. We consider it also according to the institution of the Lord, that the mysterious act of feetwashing should be performed in and with the church alone, and not in presence of those that are without, that we may not throw the pearl of mysteries before the swine of rude carnal reason, which will turn and trample upon our silent hearts devotion by their restlessness and disturbance. We believe that to the world the Gospel should be preached, repentance & forgiveness of sins; but the mysteries, as washing of feet belongeth to the disciples of the Lord in the large upper room; but not in the temple of publicity and as a show to the curious, who take more offense at it than edification, because it must be spiritually discerned, and they have not the holy spirit.

We consider also, that man, who is the image and glory of God, should wear the beard implanted by God on him, as Christ and his apostles have also done; but he should wear it entire, if he wishes to represent the image of God externally, and not cut off a part: for this would be teaching God, and

wanting to be more wise than He. If it was not proper for a man to have a beard on his upper lip, or not necessary, the only wise God would not have planted it there. By taking off the beard or part of it the image of God in men is necessarily disfigured. But ye who are spiritual, judge ye what we say.

In the evangelical doctrine, that a true Christian cannot and dare not do any military service, nor swear any kind of oaths, we understand, that we all agree, thanks to the Lord for this.

The doctrine of the restitution of all things, we learn, is acknowledged by most of you; but that there are yet members among you, who do not acknowledge this precious truth, can only be the consequence of self-merited ignorance of the Scriptures. To us this apostolical doctrine is so clear, that we find it on every page of holy writ. God in Jesus Christ is the beginning and the end. If the restoration of all things were not true, God would only be the beginning, but not the end, but the apostate angel, Satan, would then be the end with his monstrous kingdom. But Christ is come to destroy the works of the devil, and will be a pestilence to hell, and a poison to death eternal. Hallelujah!

The apostle Paul writes Romans 14: 1 "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant?"

Now we hear, beloved brethren, that you have adopted a certain form of apparel; and made it binding upon all who would join you. We will examine this also according to the Word, and are willing to submit to it as far as the Word enlightens us. We find of the apostle Paul, 1 Tim. 2: 9., and of the apostle Peter, 1 Pet. 3: 3—5., where it is said in the latter place, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

In these words we find forbidden the plaiting of hair, the wearing of gold, and the putting on of costly apparel, but no standard how or in what form apparel is to be made. Only one article of dress we know, which the holy women under the Old Testament have worn, to which here also the apostle refers, namely the veil, cover, as to be clearly seen in Cant. 5: 7. Isa. 3: 22. Jerem. 2: 32. Hesek. 16: 10. From these passages it is our opinion, that to the neat apparel of Christian women in the New Testament the veil chiefly belongs, because the apostle introduces the women of the Old Testament as a pattern.

Among the apparel of the men we find, that the coat was a chief article of clothing, and that the coat which Christ wore, was a long coat, is to be seen in the original language, where the word signifies a long garment for men, over which was a girdle in order to tie it somewhat up on a journey, and to walk with less impediment, whence the expression so often occurs: "Gird your loins."

At the lovefeast we consider also, that the meal (supper) should be on the table before feetwashing is commenced. For it reads, "Supper being fully prepared—he riseth from supper, and took a towel, and girded himself,—and began to wash the disciples' feet." When then the Lord rose from supper in order to wash the disciples' feet, there must be a supper standing on the table, if we wish to follow the example of the Lord.

Further we consider it not allowed to a child of God to take any interest of money lent, because God already in the Old Testament had forbidden his people the taking of interest in the strongest manner, as is to be seen, Exod. 22: 25—27. Lev. 25: 36. 37. Deut. 23: 19. Nehem. 5: 7. Psalm 15: 5. Hes. 18: 8. 13. 17. Luke 6: 35. We deem especially the words, Psalm 15: 1. 5. worthy of deep reflection, where it is said, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?—He that putteth not out his money to usury." The word "usury' means in the original every kind of interest, even the least. We believe to find in these words of scripture such a strong and binding commandment, not to take any interest, as the command of baptism and other institutions of the Lord. We will not enter upon reasoning the case, whether we could live without taking interest, but we are "to bring into captivity every thought to the obedience of Christ." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Concerning our situation in Germany, it is the compulsory military service, and compulsory swearing of oaths, what makes us look toward America, that we all or at least those subject to military duty wish to remove there, not to escape those tribulations which are in Christ Jesus, but in order not to be compelled as a slave of Satan to assist him in his murderous trade. We have understood, that you have commenced a collection for our assistance, which we indeed on the one hand must admire, but on the other hand also regret, that among the lovely voices from those hearts, into which the love of God is shed abroad, (that love, which thinketh no evil) there have been heard also some discordant voices full of the wisdom of this world and thinking evil.

True, there may have been given occasion for those evil-thinking voices by the premature collection, which was commenced for us with a kindly-meant intention. It always makes an evil impression on unpractised ears in the kingdom of God, when they hear of new brethren, and at the same time of poverty. Then the Evil-one presently whispers into the ear, they are bad as this and that one, here and there, & thus true members of Jesus Christ will be classed with common beggars and swindlers. But to the practised ear it sounds always well, when it hears of God's children, who are poor; for the answer is, Are they poor, then the Lord will be with them, for it is said, "Behold thy King cometh unto 'the Poor!"

Yet, beloved brethren, who have interested yourselves for us, may your love be remembered in the day of the resurrection of the just before the Lord, who will not leave unrewarded the cup of cold water, which was given in the name of a disciple, even when he that received the cup of water was no true disciple, if only the giver has taken him for one. We bear the voluntary

poverty of Christ as our ornament, seek in this world no more but food and raiment, and we have yet, ever since our little church exists, been able of our poverty to communicate alms, and we entreat you in brotherly love to hold on with your collection, for we dare not and cannot accept of what is collected, for conscience' sake, because the givers of the gifts were not all cheerful givers, beloved of God, but some have applied the prudence of this world to us, and not the prudence of the righteous. And chiefly we consider, that we ought first to seek the kingdom of God and his righteousness, and all other things will be added unto us. We will wait therefore in the patience of Jesus Christ your brotherly reply upon this address conceived in much love to you.

The brethren in Germany greet you.

Signed

DR. F. HERRING.
CARL ENGEL.

QUERIES.

1. Beloved brethren, I am sincerely desirous of asking you a question. Which I hope will not meet your disapprobation. I am also sincerely desirous of receiving all the information in regard to the same that I can, because we are commanded to "prove all things, and hold fast to that which is good." I therefore thought to communicate the Question to you, hoping that I might receive some light or satisfaction in that way, and not I only but others too. That is if you think proper to communicate the same through the columns of the Visitor.

The cause of the Question is this—the receiving of applicants while in a state of sickness and great feebleness of body, by a vow on the part of the applicant, and prayer, &c., on the part of the church; and then immediately pronouncing them brethren in faith. Well, so far, so good. But now we come to the point. I have known persons received this way. Some of them died and went to eternity—Their funeral was preached, they were called brethren in faith, and consequently were represented to be in heaven. Others got well again, broke their vow, received the old man of sin again, and consequently showed no change for the better. Well, now has the church that received such person, any control over him ecclesiastically so long as he is not legally admitted? Not any.

Now kind brethren, we come to the question itself—Where is the authority for receiving applicants in that way. I do not think there is any such authority in the scripture that would give sufficient cause for thus receiving applicants.

But this is not all—I also think I see an evil here—others may conclude if this is the case, we will wait—it is time enough to prepare for heaven when we get sick; and, consequently, they may rely too much upon the brethren, instead of looking up to God through the mediator, Jesus. Therefore, I am apprehensive it is entering Christ's church too much by another door, and may in course of time, have a tendency to corrupt the church. Sprinkling, we are informed, was in its infancy only administered to such as were not able (through sickness) to receive the holy order of baptism. And what has it now come to? Why whole denominations only require it as a legal admission into the church. It was not considered as a legal admission in its infancy.

It is not the mere order of baptism alone, that saves the sinner. It requires repentance toward God, and faith in the Lord Jesus. The kingdom must be set up in the heart. These are the leading characteristics of religion, without which, baptism and all other external ordinances are of no utility whatever. Consequently, if we are in possession of those qualities, while in a state of sickness, or in such circumstances as not to be able to receive the order of baptism, we will be accepted of the Lord without any form of admission into the church; for the scripture saith, "in every nation he that feareth God, and worketh righteousness will be accepted of him." Now I am not opposed to visiting the sick by any means; we ought to go when called upon, and give the poor sinner in his sickness, all the comfort, consolation and encouragement in our power— directing him to look up to God through the Mediator, Jesus, for aid and assistance. For we are informed that pure religion, is to visit the sick, and the fatherless, &c. I hope that these imperfect remarks will not prove offensive to any. I only ask for light. Brethren, if you have any, communicate it.

J. S. M.

Remarks.—We think the receiving of sick persons into the church of Christ by the hand of fellowship, without baptism, is scarcely allowable. We know of no gospel authority for so doing. The afflicted should be visited, instructed, encouraged, and prayed for. They should have our warmest sympathies, and our tender regard. But if they have neglected their soul's salvation till they find themselves placed under circumstances where they cannot do their duty, where they cannot be baptized, they then must look to Christ through faith for mercy, repenting of their sins and all their delinquencies, and they will obtain pardon and peace. If, however, the afflicted desire baptism, they should not be discouraged from receiving it. It is the Lord's work, and it will do us good and not evil, if we bring to the performance of it an humble, contrite and believing heart. The practice of receiving the sick into the church without baptism, has no doubt originated in the kindest feelings toward those imprudent persons, who have neglected their soul's salvation in health, and feel the importance of it in affliction. We think it has never been a common practice among the brethren. Neither has it, we presume, ever received the approval of a general council meeting.

J. Q.

2. It is said Acts 8 : 18, "when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given." Did the Holy Ghost take some form like it did when the Saviour was baptized, or what did Simon see? And if it does not manifest itself now when hands are laid on in baptism as it did in apostolical times, is it not because we are not good enough to have that power to give the Spirit that a Simon or others might see it?

D. H. K.

Reply.—It is not said in the language quoted above, that Simon saw the Spirit. He saw that it "was given"—that is, he saw the effects of its presence in those on whom hands had been laid.

From the prevalence of the carnal feelings in the character of unregenerate men, they cannot form a just idea of the greatness and glory of divine operations, without those operations are attended by some external manifesta-

tions impressing the bodily senses. And God has, therefore, condescended to give such external manifestations, when introducing his laws and dispensations. Such manifestations accompanied the reception of the law on mount Sinai. "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking." Ex. 20 : 18. Similar manifestations were expected to accompany the introduction of the reign of Christ. Hence, the language, "Master, we would see a sign from thee." Matt. 12 : 38. Said Jesus to the nobleman, "Except ye see signs and wonders, ye will not believe." John 4 : 48. And although there were some instances of an external, visible glory attending the beginning of the dispensation of Christ, nevertheless, he blamed the Jews for seeking constantly after signs and wonders. See Matt. 12 : 39. And he plainly declared, "The kingdom of God cometh not with observation," or *with outward show:* (marginal reading.) Luke 17 : 20. When Thomas would not believe without a sign, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet believed." John 20 : 29.

It seemed to be necessary, in establishing Christianity, that it should be attended with some striking appearances, in order that proper impressions might be made upon the minds of beholders. Hence, the appearance "of cloven tongues like as of fire," and other visible manifestations of the divine power of Christianity. But after it became established, and after people became better prepared to understand its spiritual and divine character from its inherent power and excellency, those external manifestations became less necessary and they ceased. We, however, believe that a "Simon and others," can see that the holy Ghost is still given to the faithful believer. They may not see it in its miraculous gifts, but they will see it in its heavenly fruits. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5 : 22. 23.

J. Q.

3. What kind of people were those who were possessed with devils?—Mark 9 : 26. And are there any such among us at this time? If there are, could not we cast them out if we had more faith?

D. H. K.

Reply.—The people who were possessed with devils were, no doubt, by nature, such as we are. And the devils that possessed them were the same devils that are now tempting and destroying precious souls. Whatsoever difficulties attend the doctrine of demoniacal possessions (and there certainly are difficulties attending it,) the design in permitting the demons to manifest their power, in the peculiar manner they did, at the time that Christ was on earth, seems plain.

It is said, "the devil, as a roaring lion walketh about, seeking whom he may devour." 1 Peter 5 : 8. He and the evil spirits in league with him, feel a great hatred to men. It was important that this enmity should be made very clear to men, in order that they might know what to expect from him, if they continued in his service. Hence, he was permitted to expect his power to the greatest extent when Christ was on earth. For the greater the power was that Satan exerted, the greater must be the power of Christ

if he overcame him. Now there were certain things permitted, that the works of God might be made manifest. See John 9: 3. Of this class were the demoniacal possessions. And the works of God were made manifest. For he gave power to Jesus and his apostles, to cast out devils, and to cure the diseases which they inflicted. Two important things were hereby proved. First, that Christ came to destroy the works of the devil. And, secondly, that he possessed the power to accomplish his design.

The permission of these demoniacal possessions, showing as they did the horrible effects of satanic influence, must have powerfully impressed the minds of the people with the character of the works of the devil. And Christ's triumph over the evil spirits, showed the superiority of his power. His casting out those spirits out of the possessed, showed the benevolent purpose for which that power was exercised. The permission, therefore, of these peculiar manifestations of satanic power, accomplished an important end; for in no other way could the great object for which Christ came into the world be shown in a manner so readily perceived by the senses.

A confirmation of the view taken above, is found in the circumstance, that at the time Christ was upon earth, demoniacal possessions were more common than they were before, or than they have been since that time. Such manifestations do not now occur.

J. Q.

Thus says the Lord 2 Chron. 15: 2.

The LORD is with you, while ye be with him: and if ye seek him he will be found of you; but if ye forsake him, he will forsake you.

OUR LAST YEARLY MEETING IN ILLINOIS.

In Illinois? — Who would have thought 20 or 10 years ago, that such a meeting of our brethren would take place so far in the West? — "This is the Lord's doing; it is marvelous in our eyes." He has planted churches, where then had been none; He has blessed them from heaven above and from the earth beneath, and has made them willing, to receive in their midst the great congregation from the far East and South, from the still farther West, and from the North, and to provide for it in the kindest and most plentiful manner. The Lord bless them for their love, and unto Him be thanks and glory for all things.

It was indeed no small sacrifice, which our loving members in Stephenson co rendered to brotherly love by taking up the annual meeting this year. The long, cold winter and the late spring as well as the early occurrence of the feast of Pentecost had caused vegetation in that northerly region to be yet far backward. Fruit-trees and the forest stood yet bare and leafless; but little pasture for creatures had made its appearance at the time. By the preparations for the meeting the brethren there had been prevented to do their work in field and garden. Yet with joy and gladness they denied themselves, and their own interest, and welcomed their brethren from far and near with true hospitality.

This was not all. The members, who out of love gave up their home for the time being to the church, and under whose roof the yearly meeting was held, were themselves rather afflicted. The dear sister was in delicate health, and at first scarcely able to be up and about, and finally had to retire into her

bedroom, and was most of the time compelled to keep her bed. What she must have felt and suffered by the unavoidable noise of a crowd of people being around and above her day and night, we leave to the imagination of those who have been ill. The loving brother too, though in good health otherwise, had met with an accident while preparing for this meeting, shortly before it took place, and had broken his arm. Yet with his arm in the sling, he never wearied to attend, where-ever his presence was needed, and forgetting self he tried constantly to make others comfortable. In these kind endeavors other brethren and sisters assisted, and nothing was wanting but favorable weather to make this first yearly meeting in what was once called the Far-West as pleasant as any we have attended.

But the weather proved to be another trial of the faith, the love and patience of our dear members. Never before, at least within our recollection, and we have attended more than twenty-five of such meetings, was the weather so unpropitious and inclement, as during the time of our council-meeting this year. It was a great mercy that for the few days before the meeting commenced, the weather was pleasant, while so many were on their way to the meeting. It was a greater mercy still, that on Lord's day, while thousands were gathered to hear the Gospel preached in its original simplicity in the barn, the tent and the open air, we were blessed with a clear sky, as well as with spiritual blessings in heavenly places in Christ Jesus, and that the multitude from the surrounding country could return home before the weather changed.

For towards Lord's day evening the heavens lowered, and soon after night a thunderstorm arose with heavy rain, and from that night on till Wednesday morning or nearly noon scarcely the sun was seen, and more or less rain almost incessantly poured down. Besides the air became so damp and chilly, that those who had no overcoats suffered from cold. On Tuesday morning I had headache and felt so bad, that I thought I should have the ague, or, what is called in the west, "the chills." Our revered and beloved senior brother *George Hoke* was unwell too, and, though it was the first day of council meeting, (Monday having been consumed with the preliminary business,) for the first time in many years, neither of us could attend that day.

This was indeed a gloomy and dreadful time for such a meeting. The rich, black soil by constant rain was so softened, and by the moving to and fro of so many people so much tramped and loosened, that every vestige of grass disappeared, and one step from the door a person would sink in the mud ankle deep, while the rain continued to pour down. It was impossible for people coming in the house, to clean their shoes sufficiently, and so the mud was carried into the house, up stairs, and everywhere in such quantities, that it became difficult to walk up and down stairs without slipping. I never saw a house in such a condition before. That all who attended the meeting suffered more or less during this time, was a matter of course, and in consequence many left on Tuesday.

Here I cannot withhold a suggestion, which I would present to the consideration of our brethren. Pentecost, the usual time for our yearly meeting from time immemorial, is what is called a movable feast like Easter. It will fall sometimes as early as the tenth of May,

and sometimes as late as the thirteenth of June.*) Hence it appears that there is more than one month difference in the time our yearly meetings have been held hitherto. Its early occurrence this year was evidently the cause of much inconvenience, discomfort, suffering and loss to our beloved members, and therefore we propose the following query for the consideration of all.

"Would it not be best, instead of having a movable feast for the time of our yearly meeting, to appoint either the last Lord's day in May, or the first Lord's day in June for said meeting?

We do not propose this question because we are fond of change, nor because we have a selfish motive. We have nothing in our eye but what might be best for all. But enough of this.

Of the transactions of the last yearly meeting the Minutes will speak for themselves. We have before observed that on account of illness we with others could not attend the first day. The first fifteen articles were transacted that day, of which we have only the papers, but did not hear the discussion. The last day we attended. Upon the whole, there was a spirit of love and harmony prevailing, and we hope and trust and pray, that all what was done will be so ruled and overruled by the glorious head of the church, as to promote the building up of the church, the salvation of sinners and the everlasting glory of our God and Redeemer.

We have said above so much about gloomy time of our meeting, that we must also say, that towards noon on Wednesday heaven began to smile again upon our meeting, things had a more cheerful aspect, and while on Tuesday and Wednesday forenoon candles had to be used in meeting all the time, by the glorious light of heaven the meeting could be finally closed. And should it be that our experience at this meeting were a token of a coming storm, of gloomy dark times, of times of affliction and temptation, (and methinks we can see and hear signs of it in the present aspect of things in the East and in the West, in the church and in the world,) may we, each and all, only endeavor to be faithful, to watch and pray, and do and suffer as the Lord sees fit to lay upon us, and we may rest assured of a happy end of all our trials; and if the Lord should frown for a while upon his people because of their sins and shortcomings, He will also smile again upon them, when they return penitent, and will be with them always even unto the end of the world.

H. K.

*)We give here the time of Pentecost in the next 43 years as calculated by astronomers:

1857	May 31;	1858	May 23;
" 59	June 12;	" 60	May 27;
" 61	May 19;	" 62	June 8;
" 63	May 24;	" 64	May 15;
" 65	June 4;	" 66	May 20;
" 67	June 9;	" 68	May 31;
" 69	May 16;	" 70	June 5;
" 71	May 28;	" 72	May 19;
" 73	June 1;	" 74	May 24;
" 75	May 16;	" 76	June 4;
" 77	May 20;	" 78	June 9;
" 79	June 1;	" 80	May 16;
" 81	June 5;	" 82	May 28;
" 83	May 13;	" 84	June 1;
" 85	May 24;	" 86	June 13;
" 87	May 29;	" 88	May 20;
" 89	June 9;	" 90	May 25;
" 91	May 17;	" 92	June 5;
" 93	May 24;	" 94	May 13;
" 95	June 2;	" 96	May 24;
" 97	June 6;	" 98	May 29;
" 99	May 24;		

CORRESPONDENCE.

☞A good deal of prepared matter was crowded out, as we had to leave out four pages of the thirty two in order to make room for the Minutes of the yearly meeting, which we shall send to as many of our dear readers, as we are permitted.

POETRY.

For the Gospel-Visiter.

SOMETHING NEW.

Since man by sin has lost his God,
He seeks creation through,
And vainly strives for solid bliss,
In trying something new.

The new possess'd like fading flow'rs,
Soon loses its gay hue,
The bubble now no longer stays;
The soul wants something new.

Now could we call all Europe ours,
With India and Peru,
The mind would feel an aching void,
And still want something new.

But when we feel the power of Christ,
All good in him we view,
The soul forsakes her vain pursuits,
In Christ finds something new.

The joy, the dear Redeemer gives,
Will bear a strict review,
Nor need we ever change again,
For Christ is always new.

Come, sinners, then and seek the joys,
Which Christ bids you pursue,
And keep the glorious theme in view,
In Christ seek something new.

But soon a change awaits us all,
Before the great review,
And at his feet with rapture fall,
And heaven brings something new.

OBITUARY.

Departed this life at the residence of her son in Shirleysburg, Huntingdon co. Pa., on Thursday morning the 1st May, ELIZABETH LONG, aged 82 years, less 2 days.

The deceased was a pious mother in the household of faith, and widow of the late Elder Christian Long, whose death occurred about 7 years since.—They twain, in early marriage, some sixty years ago migrated into this settlement, when yet almost a forest wild, and became the first members of the brotherhood within the bounds of this (the Aughwick) congregation. Elder Long shortly after was ordained to the ministry in which capacity he labored with godly zeal and Christian servency up to the time of his death. Their mortal remains now lie side by side in mother earth to moulder into dust, while their immortal parts have ascended to realms of bliss eternal. The remains of mother Long were, on Saturday following interred in the graveyard near the Germany meeting house, attended by a large concourse of people.—The occasion was suitably improved by ministering brethren present from 2 Tim. 6: 7. 8.

Died in StJoseph co. Indiana March 1 brother *CALVIN SULLIVAN* of inflammation in the brains, originated from a sore foot, aged 57 years 6 months and 18 days. He had been a faithful and consistent member for about 18 years, and about 8 years a deacon of the church. Funeral-sermon by Abraham Whitmer, Hendricks Clark and Christian Wenger from 2 Cor. 5: 1. 2.

Died at the residence of William Miller on Portage-Prairie, StJoseph co. Ind. on May 9th his father, brother *TOBIAS MILLER* of disease of the heart and lungs, aged 83 years, 1 month and 21 days. He was an old, faithful and well-known deacon of the church.

Died in Darke co. Ohio April 15th sister *ELIZABETH COOK*, wife of Amos Cook, and daughter of brother Eli Nofsinger and sister Mary, his wife, aged 37 years 2 months. An infant child, to which she had given birth, soon followed her to the grave, and she left a husband and six children to mourn their loss.

Died in Conamaugh church, Somerset co. Pa. May 14th brother *JACOB BRUBAKER*, aged 73 y. 2 m. 11 days. Funeraltext: John's Gospel 5: 28. 29

Also in the same church May 28th br. *PETER MILLER*, aged 96 y. 1 m. 15 days. More than 15 years ago he had selected as his funeraltext: from which br. T. Blanch preached. 1 Chron. 30 (29): 15. "Our days on earth are as a shadow and there is none abiding."

Died in Quimahoning, Somerset co. Pa. April 23d sister *ANNA BAUMAN* wife of ——— Bauman. and daughter of br. Tobias Blauch, one of our teachers, aged 21 y. 11 m. and 7 days; leaving behind a sorrowful husband and a babe of 10 days. Funeral-text: 1 Pet. 1: 24. 25.

Died in Stonycreek, same county May 18. *ANANIAS WALKER*, a son of br. Moses Walker, aged one year nine months and ten days. It was drowned in a spring. Funeral-text Luke 18: 16.

certain relief. The inhaling method is safe and speedy, and consists in the administration of medicines in such a manner that they are conveyed into the Lungs in the form of vapor, from an inhaling instrument, *and thus produce their curative effects at the seat of the disease.* The inhalations are prepared from the original formulas used in the Brompton Hospital of London, as the following testifies:

This certifies that DR. S. D. HARDMAN, has procured of the undersigned, Agent of the Brompton Hospital of London, the theory and practice of the new treatment of Pulmonary Affections, and has been duly instructed in the medicines used and their mode of preparation and administration.

S. S. CHASE, M. D. General Agt.
Per W. S. WORTMAN, M. D.

Opinions of Physicians.

NEW-YORK, 1855.

We, the undersigned practitioners of medicine, cheerfully and heartily recommend *Medicated Inhalation* in diseases of the Lungs and Throat, as the best and most effectual ever introduced into medical practice. In such diseases, the application of medical vapors, inhaled directly into the Lungs, may be justly considered a great boon to suffering humanity, rendering consumption a curable disease.

Ralph Stone, M. D. *W. B. Austin*, M. D. *J. A. Mott*, M. D. *Orville Upson*, M. D. *Cyrus Kingsly*, M. D. *Gavin Wetmore*, M. D.

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S. D. HARDMAN, M. D.
SALEM, Columbiana co. Ohio.

DR. HARDMANS LETTERS

LETTER NO. 1.

To the Public and the Profession

"Spirit of Love and Beauty, of Order, Justice and Truth,
Great Law Giver and Soul of the Universe—GOD;
Grant me, I beseech thee, a knowledge of thy will."

The idea that consumption can not be cured—that it is necessarily from its very nature, always fatal—has destroyed more human life than the disease itself. This desolating disease has caused more sorrow and tears, touched with melancholy more hearts, severed more ties of affection and love, clad more humanity in habiliments of mourning, caused more misery and death, than the combined ravages of all the pestilential diseases, that from time to time, have scourged the human race. The allied powers at the terrible battle of Waterloo; or, upon the ensanguined plains of the horrible Crimea, lost not half so many human lives by slaughter, as are annually sacrificed, in either this country or Europe, by the withering hand of consumption. Ah, consumption! Terrible Monarch—insatiable, devouring Tyrant! whence is thy origin, and why hurlest thou the invincible shafts of death upon the fairest and most beautiful of the race?—What mandate of authority has heretofore, dared arrest thy terrible progress, or reckon the gastly victims of thy relentless march! Why smitest thou down, blooming and joyful youth bounding hopefully into the arena of life! Why hast thou introduced sorrow and weeping and badges of mourning and woe to the homes of one third of the human race! Ah, Destroying Angel! Minister of death! Stay thy potential arm—stop thy wholesale career of destruction—let thy deeds of torturing death be numbered!

To be continued.

LETTERS RECEIVED

From C Maustoller. E A King. William Boyer Vis. 2. Eli Nollsinger, Obituary. (Shall appear.) Jonathan Wolfe 1 Vis. Tomsbrook, about missing No's. They have been sent a second time. John Brindle. Your April-No's were sent. David Murray. Nothing definite was done, but left to the sense of duty in every Church, what they ought to do in such case. It belongs in particular to the deacons, to attend to this matter, and present it through the overseer to the church. N P Trayer. Our absence has delayed the sending, for which we are sorry, but hope, they have come to hand long ere this. J P Replogle for Min. 1 & Jan. No. Shall be sent. Rudolp Harley 1 Vis. J B Smith 3 for Hymnbooks. Sent. Benjamin Hoover 1 for HB. Sent. John F Fesserman 3 for HB. Sent. J W Blanch. Obituary. Inserted. P. L. Swire. The german Visitors except of last (June) month were all sent regular. Lewis Glass about lovefeast. David Hardman 1 Vis. for Jacob Ulrich. The county ought to have been given. B F Moomaw. Your books were sent long ago by Express, which is responsible if they are lost. Jesse Sellers 1 for 2 germ. Vis. They will be sent. Geo. McCullough 1 Vis. N N of New Paris 2 Vis. Jacob Miller 5 for 6 Vis. to Oregon. J P Cober, Obituary. W Seilenberger. Vis. have been sent, but we will write soon an answer, if we can find time, to our dear afflicted brother. J S & H S. Communication. It is on file. Christian Everding. John S Snoeberger 10 for Hymnbooks postpaid. Will be sent. John E Snoeberger 4 for HB postpaid and Vis. Will be sent. Most subscribers overlooked, whose Vis. do not come, we wish only to be informed in order to correct mistakes, when it is impossible to avoid altogether for us poor mortals. P J Brown 1 for Vis. Your letter being in the care of br Quinter, who is absent just now I cannot ascertain whether due entries are made. If the Vis. does not come, where it should, please inform. M Glotfelty 1 Vis. Henry Bender 3 for HB. You have also credited 83 formerly sent. Thomas D Lyon Vis. missing shall be sent. Sam. H Cassel 1.25 for Vis. g. &c. David Peterbaugh for HB 3. Jacob P Replogle 3 for HB. John H Goodman 1 Vis. David Eppert 1 Vis. and Communication Hendell Henry. Your remittance in April came duly to hand, and the Vis were sent all. In large post-offices they are often lost, when due inquiry and search is not made. Sam. Horner 1 Vis. Wendel Minnich for Min. J S Burkhart. By mistake your name in last list was given Joseph Burkhart There were no two dollars in it and evident signs both in the envelop and the letter of foul play. However the Vis. shall be sent. Back No's of volume 5 are scarce, if not altogether out. We will send what we can. Dr. John Burkholder, 2 Vis. Jacob Ziegler. Your Vis. was sent on regular to the care of J Shearer of Staunton, as I understood you wished. If this does not suit you, let us know. J S Snyder, 2 Vis. J F Garman 1. John Studybaker 1 and Min. The german Vis. has been sent and May-No. we will send again. Min of 1812—1850. will be also sent as far as we have them. Henry Burkholder 1. Ours is not a weekly, but a monthly publication. Phil. Rothenberger, We shall write and send to you as soon as we can. A lot of single HB came of lately, but no double yet from the Bride.

THE

MONTHLY GOSPEL-VISITER,

VOL. VI. NO. 8.

August 1856.

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BACK-VOLUMES

OF THE GOSPEL-VISITER.

We have a few yet of Vol. 1 2 and 4 and 5, and of Vol. 3 yet a good supply on hand. Vol 3 and 4 we shall continue to send at cost for 50 cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1 2 & 5, we can not afford for less than 75 cents a volume, or the five volumes together for 3,00. Those wishing for complete sets of the Visiter, will do well to apply soon.

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* * *

OF THE MINUTES

OF OUR YEARLY-MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for one dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter.
POLAND, O.

* * *

THE GERMAN VISITER.

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at 1,25 and when 50 club together at 1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send 9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. August .1856. NO. 8.

Selected for the Gospel Visiter.

THE SEVEN CHURCHES OF ASIA.

The sins of men have ceased, and the cruelty of men has effected, the desolations which the word of God foretold. Signs and tokens of his judgments there indeed have been, yet they are never to be found but where iniquity first prevailed. And though all other warnings were to fail, the sight of his past judgments and the sounding of those that are to come might teach the unrepenting and unconverted sinner to give heed to the threatenings of his word, and to the terrors of the Lord, and to try his ways and turn unto God while space of repentance may be found, ere, as death leaves him, judgment shall find him. And may not the desolation which God has wrought upon the earth, and that accredit his word, wherein life and immortality are brought to light, teach the man whose God is the world, to cease to account it worthy of his worship and of his love, and to abjure that "covetousness which is idolatry," till the idol of mammon in the temple within shall fall, as fell the image of Dagon before the ark of the Lord in which "the testimony" was kept.

But naming, as millions do, the name of Christ without departing from iniquity, there is another warning voice that may come more closely to them all. And it is not only from the desolate regions where heathens dwelt which show how holy men of old spoke as they were moved by the Holy Ghost but also from the ruins of some of the cities where churches were formed by Apostles and where the religion of Jesus once existed in its purity, that all may learn to know that God is no respector of persons, and that he will by no means clear the guilty. "He that has an ear let him hear what the spirit saith unto the churches."

What church could rightfully claim or ever seek a higher title than that which is given in scripture to the seven churches of Asia, the Angels of which were the seven stars in the right hand of Him who is the first and the last;—of Him who liveth and was dead, and is alive forevermore, and that hath the keys of hell and of death; and which themselves were the golden candlesticks in the midst of which they walked? And who that has an ear to hear, may not humbly hear and greatly profit by what the spirit said unto them.

The church of Ephesus, after a commendation of their first works, to which they were commanded to return, were accused of having left their first love, and threatened with the removal of their candlestick out of its place, except they should repent. Ephesus was famous for the temple of Diana, "whom all Asia worshiped." But a few heaps of stones, and some miserable mud cottages, occasionally tenanted by Turks, without one Christian residing there, are all the remains of ancient Ephesus. It is, as described by different travelers, a solemn and most forlorn spot. The epistle of the Ephesians is read throughout the world; but there is none in

Ephesus to read it now. They lift their first love, these returned not to their first works. Their candlestick has been removed out of its place, and the great city of Ephesus is no more.

The Church of Smyrna was approved of as "rich," and no judgment was denounced against it. They were warned of a tribulation of ten days (perhaps the ten years persecution by Diocletian,) and were enjoined to be faithful unto death, and they would receive a crown of life. And unlike the fate of the more famous city of Ephesus, Smyrna is still a large city, with several Greek churches, & an English & other christian ministers have resided in it. The light has indeed become dim, but the candlestick has not been wholly removed out of its place.

The Church of *Pergamos* is commended for holding fast the name of the Lord, and not denying his faith, during a time of persecution, and in the midst of a wicked city. But there were some in it who held doctrines and did deeds which the Lord hated. Against them he was to fight with the sword of his mouth; and all were called to repent. But it is not said, as of Ephesus, that their candlestick would be removed out of its place. The ancient consideration of this city may be inferred from its possessing a library of two hundred thousand Volumes, which Anthony and Cleopatra transferred to Alexandria. It still, in its decline, retains some part of its ancient importance; and, under the name of Bergamo, contains a population which a traveler estimates at fourteen thousand, of which there are about three thousand Greeks, three hundred Armenians, and not quite three hundred Jews; the rest are Turks. The town consists of small mean wooden houses, among which appear the remains of early Christian Churches.

In the *Church* of *Thyatira*, like that of Pergamos, some tares were soon mingled with the wheat. He who has eyes like unto a flame of fire discerneth both. Yet, happily for the souls of the people, more then for the safety of the city, the general character of that Church, as it then existed, is thus described; "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." But against those, for such there were among them, who had committed fornication, and eaten things sacrificed unto idols, to whom the Lord gave space to repent of their fornication, & they repented not, great tribulation was denounced; and to every one of them was to be given according to their works. These, "thus warned while on earth in vain, have long since passed, where all are daily hastening, to the place where no repentance can be found and no work be done." But unto the rest in Thyatira (as many as have not known the depth of Satan) I will put upon you, saith the Lord, none other burden." There were those in Thyatira who could save a city. It still exists while greater cities have fallen. Greeks and Armenians have Churches therein.

The Church of Sardis differed from those of Pergamos and Thyatira. They had not denied the faith, but the Lord had a few things against them for there were some evil doers among them, and on those, if they repented not, judgment was to rest. But in Sardis, great though the city was, and founded though the Church had been by an Apostle, there were only a few names which had not defiled their garments. And to that Church the Spirit said, "I know thy works, that thou hast a name that thou livest, and art dead."

But the Lord is longsuffering, not willing that any should perish, but that all should come to repentance. And the Church of Sardis was thus warned: Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

"And to the angel *of the Church in Philadelphia* write. These things says He that is holy, He that is true, He that has the key of David, He that openeth and no man shutteth, and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world." The promises of the Lord are as sure as his threatenings. Philadelphia alone long withstood the power of the Turks, and, in the words of a certain writer, "at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia," he adds, "Philadelphia is still erect: a column in a scene of ruins."

"It is indeed an interesting circumstance," says another writer "to find Christianity more flourishing here than in many other parts of the Turkish empire; there is still a numerous Christian population." Nor is it less interesting in these eventful times, and notwithstanding the general degeneracy of the Greek Church, to learn that the present bishop of Philadelphia accounts "the Bible the only foundation of all religious belief," and that he admits that "abuses have entered into the Church, which former ages might endure, but the present must put them down."—It may well be added as stated by the same writer.

The circumstance that Philadelphia is now called Allah-Shehr, the city of God, when viewed in connexion with the promises made to that church, and especially with that of writing the name of the city of God upon its faithful members, is, to say the least, a singular concurrence." From the prevailing iniquities of men many a sign has been given how terrible are the Judgments of God. But from the fidelity of the Church in Philadelphia of old in keeping his word, a name and memorial of his faithfulness has been left on earth, while the higher glories promised to those that overcome, shall be ratified in heaven, and toward them, but not them only, shall the glorified Redeemer confirm the truth of his blessed words." "Him that overcometh will I make a pillar in the temple of my God;" even as assuredly as Philadelphia when all else fell around it, "stood erect;" our enemies themselves being judges, "a column in a scene of ruins."

"And unto the angel of *the Church of the Laodiceans* write, These things says the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see,"

All the other churches were found worthy of some commendation, and there was some blessing in them all. The church of Ephesus had labored and not fainted, though she had forsaken her first love; and the threatened punish-

ment, except she repented, was the removal of her candlestick out of its place. A faithful and wicked few polluted the churches of Pergamos and Thyatira by their doctrines or by their lives; but the body was sound, and the churches had a portion in Christ. Even in Sardis, though it was dead, there was life in a few who had not defiled their garments, "and they shall walk with me in white, said the Lord, for they are worthy."

But in what the spirit said to the church in Laodicea, there was not one word of approval; it was lukewarm without exception, and therefore it was wholly loathed. The religion of Jesus had become to them as an ordinary matter. They would attend to it just as they did to other things which they loved as well. The sacrifice of the Son of God upon the cross was nothing thought of more than a common gift by man. They were not constrained by the love of Christ more than by other feelings. They could repeat the words of the first great commandment of the law, and of the second, that is like unto it; but they showed no sign that the one or the other was truly a law to them.

There was no Dorcas among them, who, out of pure Christian love, made clothes for the poor. There was no Philemon, to whom it could be said, "The church in thy house," and who could look on a servant as "a brother beloved." There was no servant who looked to the eye of his Father in heaven more than to that of his master on earth, and to the recompense of eternal reward more than to the hireling wages of a day; and who, by showing all good fidelity, sought to adorn the doctrine of God his Saviour in all things.

There was nothing done, as everything should be, heartily, as to the Lord, & not unto men. The power of the world to come, and of that which now is, hung, as it were, even balanced in their minds; each had its separate influence and weight, even to a scruple; and they were kept distinct, as if there should never be any interference between them, or as if they were to hang in separate scales.

This was given unto the world, and that unto God as if these Christian men had been full of the faith, that the revealed will of the Most High had no title to a supreme ascendency over them, that all "the deeds done in the body" would never be brought into judgment, and that lukewarmness was requital enough for redeeming love. Their only dread seemed to be that lest they should be righteous overmuch. And from fear of that, which would have been inconsistent with their characters though not with their profession, they disregarded the words of one who was wiser than Solomon, and who had laid down his life for their sakes; they did not strive to enter into the strait gate; to be perfect was no purpose of theirs; there was no fight in their faith, no running in their race, no wrestling in their warfare, no victory in their work. Yet they could show a goodly form or framework of religion, on which they have raised many a high hope.

They trusted to redemption through Christ, while they were not redeemed from sin, nor actuated by the love of God. They used the means of grace, but neglected the end for which that grace had appeared. They were rich, they thought, and increased with goods, and had need of nothing. But they wanted zeal; and all they had was nothing worth. Whatever they vainly imagined themselves to be, the Spirit knew them truly, and told them what they were, even wretched, and miserable, and poor, and blind, and naked. They had done no evil, they thought, but they did little good. And they neither felt nor lived as if they knew that whatsoever is not of faith is sin.

Their lukewarmness was worse, for it rendered their state more helpless

than if they had been cold. For sooner would a man in Sardis have felt that the chill of death was upon him, and have cried out for life, and called to the physician, than would a man of Laodicea, who could calmly count his even pulse, and think his life secure, while death was preying on his vitals. The character of lukewarm Christians, a self contradicting name, is the same in every age. Such was the church of the Laodiceans. But what is that city now, or how is it changed from what it was!

Its tragedy may be briefly told. It was lukewarm, and neither cold nor hot; and therefore it was loathsome in the sight of God. It was loved, and rebuked, and chastened in vain. And it has been blotted from the world. It is now as desolate as its inhabitants were destitute of the fear and love of God; and as the Church of the Laodiceans was devoid of true faith in the Saviour, and zeal in his service. It is, utterly desolated, and without any inhabitant. It can boast of no human inhabitant, except occasionally when wandering Turkomans pitch their tents in its spacious amphitheatre.

There are few ancient cities more likely than Laodicea to preserve among curious remains of antiquity beneath the surface of the soil; its opulence, and the earthquakes to which it was subject, rendering it probable that valuable works of art were often there buried beneath the ruins of the public and private edifices. A fearful significancy is thus given to the terrific denunciation, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

"He that has ears to hear, let him hear what the Spirit saith unto the churches." That Spirit searches all things, yea, the deep things of God. Each church, and each individual therein, was weighed in the balance of the sanctuary, according to their works. Each was approved of according to its character, or rebuked and warned according to its deeds. Was the church itself pure, the diseased members alone were to be cut off. Was the church itself dead, yet the few names in which there was life, were all written before God, and not one of those who overcame would be blotted out of the book of life.

All the seven churches were severally exhorted by the Spirit according to their need. The faith delivered to the saints was preached to them all; and all, as Christian churches, possessed the means of salvation. The Son of man walked in the midst of them, beholding those who were, and those who were not his.

By the preaching of the gospel, and by the written word, every man in each of the churches was warned, and every man was taught in all wisdom, that every man might be presented perfect before Christ Jesus. And in what the Spirit said unto each and all of the churches which he that has ears to hear was commanded to hear, the promise of everlasting blessedness, under a variety of the most glorious representations, was given without exception, restriction, or reservation, to him that overcometh. The language of love, as well as of remonstrance and rebuke, was urged even on the lukewarm Laodiceans.

And if any Christian fell, it was from his own resistance and quenching of the spirit, from his choosing other lords than Jesus to have dominion over him; from his lukewarmness, deadness, and virtual denial of the faith: and from his own willful rejection of freely offered and dearly purchased grace, sufficient, if sought, and cherished, and zealously used, to have enabled him to overcome and triumph in that warfare against spiritual wickedness to which Christ hath called his disciples; and in which as the finisher of their faith, he is able to make the Christian more than conqueror.

But if such, as the spirit described them and knew them to be, were the churches, and Christians then, what are the churches and what are Christians now? Or rather, we would ask of the reader, what is your own hope toward God, and what the work of your faith? If while Christianity was in its prime, and when its divine truths had scarcely ceased to reach the ears of believers from the lips of apostles, on whose heads the Spirit had visibly descended, and cloven tongues, like as of fire, had sat: if, even at that time, one of the seven churches of Asia had already departed from its first love; if two others were partially polluted by the errors in doctrine, and evils in the practice of some of their members; if another had only a few names that were worthy, and yet another none; and if they who formed the last and worst of these, thought themselves rich and increased with goods, and that they had need of nothing; and knew not that, being lukewarm, they were wretched, and miserable, and poor, and blind, and naked; have you an ear to hear or a heart to understand such knowledge, and do you, professing yourself a Christian as they also did, see no cause or warning to question and examine yourself, even as the same Spirit would search and try you, of your works, and charity, and service, and faith and patience.

What is your labor of love, or wherein do you labor at all for his name's sake, by whose name you are called? What trials does your faith patiently endure, what temptations does it triumphantly overcome? Is Christ in you the hope of glory, and is your heart purified through that blessed hope! To a church we trust you belong; but whose is the kingdom within you? What principles ever actuate you which Christ and his apostles taught? Where, in your affections and life, are the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, meekness temperance? Turn the precepts of the Gospel into questions, and ask thus what the Spirit would say unto you, as he said unto the churches.

What the Spirit said unto the primitive and apostolic churches, over which "the beloved disciple" personally presided, may suffice to prove that none who have left their first love, if ever they have truly felt the love of Jesus—that none who are guilty of seducing others into sin and uncleanness—that none who have a name that they live, and are dead—and that none who are lukewarm, are worthy members of any Christian communion; and that while such they continue, no Christian communion can be profitable to them.

But unto them is "space to repent" given. And to them the word and Spirit speak in entreaties, encouragements, exhortations, and warnings, that they may turn from their sins to the Saviour, and they may live and not die. But were there one name in Sodom, or a few in Sardis, that are the Lord's, he knows and names them every one; and precious in his sight is the death of his saints. Some, on the other hand, may be sunk into the depths of Satan, though in outward fellowship with a church, were such to be found, as pure as once was that of Thyatira.

Whatever, therefore, the profession of your faith may be, seek the kingdom of God and his righteousness; that kingdom which is righteousness and peace and joy in the holy Ghost, and that righteousness which is through faith in Christ, who gave himself for the church, that he might sanctify and cleanse it. And whatever dangers may then encompass you around, fear not—only believe; all things are possible to him that believeth.

It was by keeping the word of the Lord, and not denying his faith, by hearing what the Spirit said, that the church of Philadelphia held fast what they had; and no man took their crown, though situated directly between the church of Laodicea, which was lukewarm, and

Sardis, which was dead. And dead as Sardis was, the Lord had a few names in it which had not defiled their garments.—Christians, worthy of the name, who lived, as you yourself should ever live, in the faith of the Lord Jesus—dead unto sin, and alive unto righteousness; while all around them, though naming the name of Jesus, were dead in trespasses and sins. Try your faith by its fruits; judge yourself that you be not judged; examine yourself whether you be in the faith; prove your own self; and with the whole counsel of God, as revealed in the Gospel, open to your view, let the rule of your self scrutiny be what the Spirit said unto the seven churches.

Many prophecies remain which are not here noticed. But were any gainsayers to ask for more obvious facts and some demonstration of the truth of prophecy, which your own ears might hear and your eyes see, you have only to hear how they speak evil of things that they understand not—how they speak great swelling words of vanity to allure others, promising them liberty while they themselves are the children of corruption; you have only to look on these scoffers, and mockers, and false teachers, who have come in the last times; who walk after their own lusts, who despise government, who are presumptuous and self-willed, and who foam out their own shame, to hear and to see the loud and living witnesses of the truth of God's holy and unerring word. Such have been, and such are, the enemies of the Christian faith. Yet it calls them from darkness to light and from death to life. Turn ye, turn ye, why will ye die?

If in traversing some of the plainest paths of the field of prophecy, you have been led by a way which you knew not of before, let that path lead you to the well of living waters, which springeth up into everlasting life to every one that thirsts after it and drinks. Let the words of our Lord and Saviour Jesus Christ be to you this wellspring of the Christian life. Let the word of God enlighten your eyes, and it will also rejoice your heart. Search the scriptures, in them there are no lying divinations; they testify of Jesus, and in them you will find eternal life. Pray for the teaching and the aid of that Spirit by whose inspiration they were given.

And above all Christian virtues, that may bear witness of your faith, put on charity, love to God and love to man, the warp and woof of the Christian's new vesture without a seam; even that charity, or love, by which faith worketh, which is the fruit of the Spirit, the end of the commandment, the fulfilling of the law, the bond of perfectness, and a better gift and a more excellent way than speaking with tongues, or interpreting, or prophesying, and without which you would be as nothing, though you understood all mystery and all knowledge. From the want of this the earth has been covered with ruins. Let it be yours, and however poor may be your earthly portion, it will be infinitely more profitable to you than all the kingdoms of the world, and all their glory. Prophecies shall fail; tongues shall cease; knowledge shall vanish away; the earth and the works that are therein shall be burned up; but charity never faileth.

If you have kept the word of the Lord, and have not denied his name, hold that fast which thou hast, that no man take thy crown. But if heretofore you have been lukewarm, and destitute of Christian faith, and zeal, and hope, and love, it would be vain to leave you with any mortal admonition; hear what the Spirit saith, and harden not your heart against the heavenly counsel, and the glorious encouragement given unto you by that Jesus of whom all the prophets bear witness, and unto whom all things are now committed by the Father.

"I counsel thee to buy of me gold tried in the fire, and that thou mayest be

rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent; Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

OBED.

REVIEW OF Dr. HERRING'S LETTER.

When we learned the circumstance of Dr. Herring and his brethren in Europe, we rejoiced. We hoped they would be faithful witnesses for the truth, and be the means in the hand of the Lord of giving to the old world a pure Christianity. We also expected to have in our German brethren an auxiliary for forwarding the good work of the Lord in our own country. Our first interview with Dr. H., and the slight acquaintance formed upon that interview, confirmed our hope of a happy union of these German brethren with ourselves. His sentiments appeared to harmonize very well with those of the brethren.

It now appears, however, from the turn things have taken in relation to Dr. H., that we must experience a disappointment; and instead of becoming our coadjutor, he has become our opponent. We regret this very much. We are, however, glad that our brethren have shown a disposition to exercise charity towards these German brethren.—And we trust that in all our proceedings concerning them, the same heavenly grace will still be manifested.

In Dr. Herring's letter, which we are about reviewing, he has stated several objections to the evangelical character of some of the practices of the brethren. These objections we shall consider in order and answer.

Objection 1.

"Baptism was performed by an unbaptized person."

When the Eight lovers of Jesus, and seekers after truth, which gave the doctrines and practices of apostolic Christianity the organized form which they now have among the brethren, came out in search of "the old paths and the good way", they found none from whom they could receive what they conceived to be apostolic baptism. Consequently, one baptized the brother who was to be the administrator, and he baptized the others. What else could they do under the circumstances which surrounded them? We cannot see any better course that they could have pursued. God requires no impossibilities of any. The eight brethren and sisters did what they could, and all they could. And no doubt heaven was well pleased with their proceedings and smiled upon them.

As the objection we are answering, is frequently brought against us and baptists in general, by pedobaptists, we shall examine it more fully. Does the validity of baptism depend upon the moral character of the administrator? We answer, no. And to this answer the christian world generally will agree.

If no baptisms are valid but such as have been administered by christian ministers, who were right in faith and right in practice—right in heart and right in conduct, and who have themselves received their baptism through an unbroken chain of faithful christian

ministers from the apostles down, then there have been but few valid baptisms indeed since the apostolic times.

It will perhaps be said if the church ordains a man to preach and administer the ordinances, and he does so, and then proves himself to be an impostor, still the ordinances administered by him are valid. We admit their validity, if in accordance with the law of heaven. But then their validity does not depend upon the character of the administrator, but upon the authority of heaven.

But it may be said that if the validity of the ordinance does not depend upon the moral character of the administrator, it depends upon his official character. Whence does he obtain that official character? Not from heaven if he is a bad man, for heaven ordains none such to administer its ordinances. It must then be from the church. If then the church gives the official authority under which the acts of the minister are valid, then the baptism performed by the brother at Schwarzenau was valid, for he was chosen to the office of administrator of baptism.

We will state the case in another form to make the subject more forcible. We shall take for the administrator in the first place, a Roman Catholic priest—one of the most immoral of that class, which history furnishes us an account of (and let it be remembered that those protestant churches who contend for apostolical succession received their baptism through papal Rome) a graceless, wicked man.

Now suppose such a man performs baptism. Then take the brother, who had not himself been baptised, but who by fasting and prayer, and with a soul hungering and thirsting after righteousness, and with a will entirely given up to God, (and such was certainly the case of the brethren at Schwarzenau,) and suppose he performs baptism.

Now which of these baptisms will be most scriptural and most acceptable to the Lord? If the baptism administered by a graceless and wicked man is valid, certainly that administered by a sincere, faithful, and obedient soul under the circumstances which attended it at Schwarzenau, cannot be invalid.

Baptists do not object to pedobaptist ministers immersing merely because they themselves have not been immersed;—but because they have not the proper faith in the ordinance. If a number of persons was ship-wrecked on some lonely island, and should have the scriptures with them, and there should ascertain that the Gospel enjoins baptism, and should have no access to a baptized administrator, and should do as the brethren at Schwarzenau did, they surely would do right. The common baptists in the United States commenced in a similar way. And the validity of baptism under such circumstances they contend should be acknowledged.

We give the commencement of the Baptist church in America. Benedict, alluding to Roger Williams and those who associated with him to form the first church, says: "As the whole company, in their own estimation, were unbaptized, and they knew of no administrator in any of the infant settlements to whom they could apply, they with much propriety hit on the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrages of the little company was appointed to baptize Mr. Williams, who in return baptized Holliman and the other ten."

"Any company of Christians may commence a church in gospel order, by their own mutual agreement, without

any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman to commence anew the administration of Gospel institutions."

"This is the baptist doctrine of apostolical succession, which they prefer to receive from good men rather than through the polluted channels of papal power."

"In ordinary cases this is not advisable, and is but seldom done; but in such a state of banishment and exile, or in any condition of a similar nature, none need to hesitate to follow the example of the founders of this ancient community."

Benedict's History of Baptists P 450.

Dr. Herring and the brethren with him, pursued the same course that Roger Williams and those associated with him pursued —A plan similar to that adopted by our own brethren at Schwarzenau. He informs us that at first they found much joy, but it did not continue long, as some informed them that their baptism was not according to Scripture.

They thus became dissatisfied with their baptism, and had it repeated by Onken of Hamburg. Dr. Herring says that Onken with ten others waited many years at Hamburg for the true baptism, and at length met with a teacher of the Waldenses, by whom they were baptized.

There is a great discrepancy between the account the Doctor gives, and that given by other authority, concerning Onken's baptism. Benedict, quoting from the History of American Missions, has the following:—"On the 22d of April, 1834, Mr. and Mrs. Onken and five other individuals were baptized by Professor Sears at Hamburg, and were on the next day constituted a church, of which Mr. Onken was ordained pastor." Benedict's History of Baptists, P. 300.

Now if Benedict's account is correct, and we cannot doubt it from the authority he quotes, then must Dr. Herring have been misled concerning the person who baptized Onken. And as Professor Sears is an American Baptist, the baptism of Onken may perhaps be traced back to Roger Williams, and then Dr. Herring according to his own principles, is yet unbaptized.

Again: According to the Doctor's principles, a man is not qualified to baptize unless he has properly been baptized himself. If then Onken received baptism from Professor Sears in the form of a single immersion, how could the Doctor according to his views, receive a valid baptism in the form of three immersions from Onken? Perhaps he can give satisfaction upon these apparent difficulties in his case.

Objection 2.

"You receive baptism on your knees."

Baptism is to be regarded as an act of worship to God—an act of submission to Christ. The kneeling posture of the body, suits the humble state of heart in which this ordinance should be received. It seems it has ever been a common practice for the humble worshipper to approach God in a kneeling posture. 2 Chron. 6: 13. Ezra 9: 5. Dan. 6: 10. Luke 22: 41. Eph. 3: 14.

And the bowing of the head or body, is a mark of deference to superior authority. Ex. 4: 31. Gen. 43: 28. 1 Sam. 28: 14. We are said to be baptized into Christ. Gal. 3: 27.

We think the action forward agrees better with the idea of entering into a new state, a new relation, or a new society, than the action backward; inasmuch as we usually go forward when

we go into a place. The Christian is represented as "reaching forth unto those things which are before," Phil. 3: 13., and as "pressing towards the mark;" and we think the forward action in the initiatory rite by which we are introduced into a life thus characterized, agrees best with such representations.

Dr. Herring in arguing against the forward action in baptism, dwells mainly on the argument, drawn from Paul's comparison in which he compares baptism to a burial.

Upon this argument we remark,

1, that the word *bury* has nothing in it governing the posture in which a person or thing is to be put into the grave. Bury is defined by Webster as follows: 1. *To deposit a deceased person in the grave; to inter a corpse; to entomb.* 2. *To cover with earth, as seed sown.* 3. *To hide; to conceal; to overwhelm; to cover with any thing; as, to bury any one in the ruins of a city.* There is nothing said in the definition about the body being put into the grave on the back.

2. The modes of burying have been different among the nations of the earth. A traveler gives the following account of a burial-place near Palermo in Sicily: —"This is a vast subterraneous apartment, divided into large communicating galleries, the wall on each side of which are hollowed into a variety of niches, as if intended for a great collection of statues: these niches, instead of statues, are all filled with dead bodies, set upright upon their legs, and fixed by the back to the inside of the niches. Their number is about three hundred: they are all dressed in the clothes they usually wore, and form a most respectable and venerable assembly." Wesley's Philosophy, Vol. I. P. 63.

The embalmed dead of antiquity are found in various postures. In a special case being described, the following description is given:—"Like *most of them, it is in a sitting posture* with the knees almost touching the chin, and the hands by the sides of the face." In a description of the manner of embalming, the following language occurs:—"The relatives, on receiving the body again, have a wooden case made in the form of a man, in which they place it, and having shut it in, they put it in a sepulchral building, *setting it upright* against the wall." (Penny Cyclopedia, Vol. 15, P. 476.

3. It is well known to those acquainted with the history of the Greeks and Romans, that the custom of burning the body, and afterward collecting the ashes and depositing them in a tomb or urn became very general, and was the common practice of those nations. Of course nothing can be inferred from their mode of burying, for any particular mode of immersing.

4. Many eminent baptist writers have candidly acknowledged it is not necessary to put the candidate backwards into the water in baptism, to make baptism agree with Paul's figure, in which he compares baptism to Christ's burial.

[illegible] be considered also, that in the case of a burial, there is no need of a movement in the laying down of the body of the person baptized. The emblem is in the actual state of the body as being covered with the water. The likeness in the resurrection consists not in the very manner of being taken up out of the water, but in the rising itself, which would afford a resemblance of the way of the raising of the dead." [illegible] the analogy of uniting the sacrifice and the

manner of Christ's death. There was no likeness between the manner in which Jonah was swallowed by the whale, and again thrown out, to the way in which Christ was carried into the tomb, and in which he came out of the tomb; yet Jonah in the whale's belly was an emblem of Christ as being three days in the heart of the earth. Between immersion and burying in any manner, there is a likeness." Carson on Baptism, P. 153.

"To bury, in a figurative sense, which is the sense of the apostle Paul, is to conceal, to hide, to put out of sight, to cover, and in the present case to cover with water. It is not the posture of the body, but the overflowing of the water that seems to be intended. Thus it is said, buried in snow, buried in thought, buried in the world, buried in books; and in this sense ecclesiastical writers understood a being buried in water in baptism: not for the exposure of a corpse, but for the covering of a man, as Jesus was, covered in the grave.

The first English Baptists, when they read the phrase *buried* in baptism, instantly thought of an *English* burial, and therefore baptized by laying the body in the form of burying in their own country: but they might have observed that Paul wrote to Romans, and that Romans, did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns; so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." Robinson's History of Baptism, P. 500.

Upon the manner of administering baptism in ancient times Robinson says:—"The administrator, whether in or out of the water, stood on the right side of the candidate, his face looking to his shoulder. The candidate stood erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward, till he was all under water."

"Hence baptism was taken for an act of divine worship, a stooping, and paying a profound homage to God. The baptized person raised himself up, and walked out of the water, and another candidate followed, the administrator standing all the time erect in his place."

"This method hath *more than antiquity* to recommend it. It is so easy to the administrator, so perfect an immersion, so disengaged to the candidate, so free from giving pain to the spectators, a method so decent and expeditious, that it is a wonder it is not universally practised." Robinson's History of Baptism, P. 497.

"It does not seem, that the ancient Christians, and those who have practised the forward posture in subsequent ages, thought that they failed of reaching the full import of the phrase, 'buried in baptism,' though the common mode of burial is by placing the body in a supine posture: As in the quaint saying, that parables are not to be made to run upon all fours, so it is evident, that when a thing is completely covered up in the ground, it is buried, whatever the precise posture may be."

"It is evident, that if the forward posture in baptism obtained in the apostolic times, the apostle would have used the same figure and said, 'buried in baptism.' The mode generally practised in this country is unquestionably valid and proper. It has also the great advantage of being sustained by prevailing usage."

"As, however, the evidence is decidedly in favor of the position, that the Lord Jesus was baptized by bowing forward under the hand of John; and as some individuals may prefer following, as nearly as possible, the footsteps of their Lord, I am sure, that all true baptists will candidly and affectionately respond." Judson on Baptism, P. 114.

We here find that both Mr. Robinson and Dr. Judson, not only admit that we are buried with Christ in baptism when we are immersed forward, but they likewise admit that Christ was baptized in that way, and that that is the preferable mode.

It should be remembered by those who lay so much stress on the mode of burying as affording us a rule for baptizing, that baptism is not only compared to a burial, but it is compared likewise to a washing. And certainly it is not common to go into the water backward when we go into it to wash.

Elisha commanded Naaman to go and wash in Jordan seven times. "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God." 2 Kings 5: 14. Now it is not at all probable that he went into the water backward and washed himself.

Objection 3.

Feet-washing.—The Dr. objects to our manner of washing feet. He thinks the one who washes should wipe;—and that the ordinance should be performed privately.

Christ in washing and wiping the feet of his disciples, and in the explanation he gave of his performance, plainly enjoined upon the members of his church, the duty of washing and wiping one another's feet.

Now as we are all members of one body, Paul teaches that "if one member suffers all the members suffer with it; or if one member be honored, all the members rejoice with it." 1 Cor. 14: 26. Consequently when there is a proper fellowship and union, the action of one, may be considered the action of all.

Now when the church comes together to perform the ordinance of feet-washing, whether the same member washes and wipes, or whether some wash and others wipe, it is the work of the church, and the command of Christ is complied with.

If we look at the example of Christ alone, then each member should wash and wipe the feet of twelve, for he washed and wiped the feet of that number.

If we look at his words alone, we learn nothing about wiping for he said nothing about it. But by looking at both his example and words, we learn the import of his command. And by observing the ordinance as the brethren do, the command is complied with.

As it regards the publicity of this ordinance, we presume the Doctor will admit that it was instituted at the same time the communion was. If then feet-washing is to be performed in private, the communion should not be taken in public.

His idea about throwing "the pearl of mysteries before the swine of rude carnal reason," will apply to all the ordinances as well as feetwashing—especially to baptism. And will the Doctor have all the ordinances observed privately, because the world cannot understand them? We are inclined to think the world will not become much wiser concerning the 'mysteries', if they are kept from the public. It is our duty to teach the world; and one excellent way of teaching the ordinances to the world, is to practise them [illegible] We

preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." 1 Cor. 1: 23.

Dr. H. thinks that man should wear *his beard entire* to complete the image of God. And he declares that Christ and his apostles have done so. That Christ and the apostles wore a part of their beard, we have no doubt. But that they all were their entire beard, we are not sure. The ancient Hebrews shaved and trimmed their beards. So profane and sacred history inform us. "When Joseph was brought out of the dungeon, to be introduced to Pharaoh, before he went into the presence of the king, "he shaved himself, and changed his raiment." Gen. 41: 14.

"And Mephibosheth, the son of Saul, came down to meet the king, and had neither dressed his feet, nor *trimmed* his beard, nor washed his clothes, from the day the king departed until the day he came again in peace" 2 Sam. 19: 24. Here Mephibosheth, in true and deep grief for king David, had not given that attention to his person, which he was in the habit of doing; 'he had not trimmed his beard.'

The Hebrews were forbidden to mar the corners of their beard. Lev. 19:27. That is, they must not imitate the superstitious forms of the heathen, who had forms of rounding the corners of their heads, & maring the corners of their beards, and printing marks upon them, which the people of God must not imitate.

As Christ is the image of God, 2Cor. 4: 4., we think the more fully we imitate Christ in every respect, the more will we be like God, and the more acceptable to him. Christians are said to have "put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:10.

Now, as this seems to be a general representation of all genuine Christians, females as well as males, it follows that the former as well as the latter, can in the scriptural sense of the phrase, "image of God," bear that image. To be created then in the image of God, implies, primarily, that there is an agreement between our spiritual nature, and the nature of God. It may refer in some degree to an exterior form, but not primarily.

Then we can bear the image of God, in the scriptural sense of these words, without the entire beard.—If not—christian females cannot bear that image—but we have seen they can.—If not—Joseph did not bear that image—but we think few men have manifested the divine image less defaced than he.

The Doctor introduces the subject of dress; and rather censures us for making a certain form of apparel binding upon all who join us. He, however, has a few articles of dress which he thinks the christians should wear as they are recommended in Scripture. We require no more than what the Gospel requires. The word of God is our rule for dress as well as for every thing else. As by our christian profession, we profess to be crucified to the world, we think it inconsistent to live after the fashions of the world, and in pursuit of its pleasures.

We inculcate the gospel doctrine of temperance in all things, and the apostolic standard of pure religion, which is, "to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." But to make any particular form of dress binding upon all who would enter our communion, is what we do not do.

The Doctor thinks it wrong to take interest for money, and quotes a number of passages of scripture which sustains the doctrine he holds. It will be

seen by a careful examination of the passages he quotes, that it was of their poor brethren, that the Jews were not to take interest. Of strangers they might take it. See Ex. 22: 25—27. Lev. 25: 36. 37. Deut. 23: 19.

It is well for Christians to consider the spirit of benevolence manifested in these and such like passages.—But to apply them without any qualification to Christians, is not wise.

Christ gave no direct or positive precept upon this subject, but left the regulation of this and some other things, to the divine life of benevolence which was to emanate from him, and which was to be diffused among his faithful brethren. But those who see less regard manifested to the poor under the laws of the kingdom of heaven, than was manifested to them under the laws of Moses, have not been called out of darkness into the marvelous light.

J. Q.

For the Visiter.

CHARITY.

Charity is but another name for pure, disinterested and unadulterated love. It is a golden chain that reaches from earth to heaven, and is often more admired and talked about than used or practised. It is placed at the head of all the Christian virtues by the Apostle, who says "Whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away, but charity never faileth."

Well then, we should aim to get in possession of it, for it is a great prize, it is even greater than faith and hope; indeed if we want to be true Christians we must possess it, for it is the foundation of all the Christian graces; without true charity we are unfit to discharge the duties of religion, and perhaps I would not be far wrong, if I would say the duties of life also, for if we have not charity we derange the design of our Creator. As faith is dead without works, so pure, and undefiled religion cannot exist without charity. But we should never forget the injunction of our blessed Lord, not to let one hand know the alms bestowed by the other. True charity must flow from a good heart and look beyond the skies for approval and reward. It never opens but seeks to heal the wounds inflicted by misfortune; it never harrows up, but strives to calm the troubled mind.

True charity, like the dew from heaven falls gently on the drooping flower, not at the blaze of noonday, but in the stillness of night. It is so designed by our Creator, that each individual should be allied to his fellow men, and the law of Christ especially requires us to be kind to our brethren and sisters. We should imitate our blessed Saviour, who left the shining courts in heaven to teach us the divine art of benevolence.

It often happens in our journey through life's uneven ways that we offend our weak and poor brother, who may be slow to comply with the rule, "If thy brother trespass against thee, go and tell him his fault &c." Well, our poor brother may perhaps with some propriety reason thus: 'It is not worth while for me to go to him, he is superior to me; he is an elder in the church; his word will go so much farther than mine; I will rather bear it; I will rather lie under this grievance.'

Now, should this be the case, that our brother feels himself too weak, or rather too cold to comply with the rule above mentioned, where then should we

look for a remedy? Why, if we are aware that we have offended our brother or sister, is it not reasonable and expedient too, to attend to the advice in the sermon on the mount, "If thou bring thy gift to the altar, and there remember est that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Truly, we should condescend to this in all cases, when we know ourselves to be the transgressors.

Condescension is truly an amiable and (discreetly used) an advantageous quality. I have many years ago somewhere read of two goats that met midway on a narrow pass, over a deep gulf. Neither could turn round to go back without danger of falling off, and one courteously laid down, and permitted the other to walk, not harshly but gently, over him, and thus both passed on in safety,

Here we may learn a wise lesson from the brute creation, which frequently act more consistent than we do, who have reason for a guide, but so often fail to follow its directions. The apostle says, "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Truly, how is it possible to love our brother, whom we have offended and grieved, if we cannot condescend to go to him and make satisfaction for our fault?

As pilgrims in our journey on the road to Canaan it may be often necessary to condescend, to accommodate our weak brother or sister, and to put ourselves to individual inconvenience, to get along smoothly, and if we meet our brother or sister in straightened circumstances, when they can neither go back nor forward, or are too weak or cold to come to us, and wishing to use us gently; then, let them do so, and let us not be so particular, which shall be walked over.

Let us rather imitate the good Samaritan; let us pour oil and wine into the wounds we have inflicted, and if circumstances require it, take them to the inn also, and take care of them. Let us endeavor to exercise ourselves in a more yielding disposition to our weak brother or sister, and try to better & ameliorate their condition. For the great law of our Lord and Master requires, that we should grant all accommodations to our fellow travelers, and especially to our brother or sister, that cannot essentially injure or that will not compromise the fixed principles of truth, justice and righteousness.

We should pity the brother, and the sister too, who, when they have committed a fault or trespass, instead of yielding to the good counsel of their brethren or the church, will make many excuses, or holding up numerous palliatives, or denying and hiding their guilt. Great and lofty as was the throne of king David, bright and extensive as was the sceptre of his authority; yet, after the prophet had pictured the deformity of his sin in its native and dark colors, and stood up before the monarch, and faithfully told him, 'Thou art the man,' the king bowed his head, confessed his guilt, and prayed to God for mercy and forgiveness.

Now let us take a short view of the other side of our subject, that, if your brother trespass against you, and you show yourself so uncharitable, so cold and stubborn, as not to go to him and tell him his fault, and try to gain your brother, &c. but instead of this your duty, blaze the matter abroad, perhaps darkly colored, or, when the offending

brother is a preacher, and you happen to be in meeting, (which however is seldom the case when in such a cold condition,) and your brother rises to speak, and you walk out as I have seen. Then indeed you are in a dangerous way. I think it will not be too much to say, that you are in the back track; for you have already broken your vow, which you have made to God, and perhaps before many witnesses. To such I would say, if you have made promises to the great Jehovah by profession of religion, beware how you break them; it cannot be done with impunity. God is not man; broken promises to Him, unless timely repented of, will be fearfully punished.

And again, there are such who had once (at least seemingly so,) entered sincerely upon a religious course, who have for a while been industrious in the cause of Christ, but have gone back to their idols again; they now seldom go to meeting, and if they do go once in a while, they cannot keep their seats until they are dismissed, but soon walk out to the annoyance of others, and enter into a worldly chat with some outsider. Such brethren will mostly be careful to avoid all church-meetings, fearing they would be reproved for such conduct. To such I would say, You stand as it were midway of a precipitous mountain, and if you long for the top above, you must lay on force; but if you desire the valley below you can go there without a struggle.

In conclusion I would caution all such as have fallen into this lukewarm state, to return without delay, for you surely left the strait and narrow path, and have gone over the stile into Bypath meadow sporting on the grounds of giant Despair. Let me tell you, if you fall into the power of the old giant, you cannot escape his clutch without a miracle. Oh return, return; for to death and judgment you are reeling. Soon, very soon in the dark cold grave you must lie.—Deep is the river of death, but you must one time go through; for there is no discharge from it. There is no countenance so radiant with health and beauty, as to escape the grasp of the monster. The strongest pulsations will cease, and the most elastic steps will falter, when death approaches. He will touch our frames with his icy finger, and all will be over.

OLIVE.

Written for the Gospel-Visitor.

THE PERFECT CHRISTIAN.

When we minutely examine the word of God, or the Gospel of Jesus Christ, and note the different points of perfection required in him, who shall be counted among the perfect, it would, at first view, seem almost impossible for any one to attain to that state. The way is so narrow, that it will not admit of any thing not absolutely necessary for the journey. It requires an absolute and total separation from every thing of earth or of an earthly nature.

But as we believe that God is a good and righteous God, we know that he will not require of us what is impossible, and if we fall short of perfection, it is our own fault: it is our own depraved hearts, our own grovelling desires and pursuits, that keep us from rising to the point of perfection in the knowledge of Himself which God would have us to occupy.

If Christ in his Gospel had given the following commandment and promise, viz.—"Ye shall at all times and on all occasions be engaged in accumulating as much of this world's treasure as lies in your power, and this shall insure unto you a safe entrance into eternal rest," how many good and hopeful Christians

would there be at the present day; how many 'sealed' ones could be found now living in the world!

But as no such warrant has been given, upon which to predicate our salvation; —nay, as the law of our salvation is directly and altogether opposed to any connection with earth or earthly things, it is to be feared, and it is awful to contemplate, that the number of true worshipers is very small comparatively, even within the precincts of our own brotherhood. Let us apply the test of perfection. Every one, I suppose, will admit that the word of God is the true test, for we are informed, that thereby we shall be judged. Christ says in the last verse of Matt. 5, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Now in order to become perfect, we must do all that Christ has commanded us. Is it enough to repent of our sins, to be baptized, wash one another's feet, and to celebrate the communion of the body and blood of Jesus Christ &c,?— Luke 18: 1, we read, "And he spake a parable unto them to this end, that men ought always to pray and not to faint." —Is this a commandment? And how many in the church do obey it!!—

In another place it is said, "And if any man sue thee at the law, and take away thy coat, let him have thy cloak also." And again: "Give to him that asketh thee, and from him that would borrow of thee, turn thou not away." "Love your enemies; bless those that curse you; do good to them that hate you, and pray for them which despitefully use and persecute you." "If any one take from thee that which is your own, ask it not of him again." "Lay not up for yourselves treasures upon earth, &c.; but lay up for yourselves treasures in heaven.&c."

Now all these passages, which I have quoted, were spoken by Christ himself, and are all of them solemn commandments. I would ask now the question, Are these and many others of a similar kind, part of the 'all things' which are enjoined upon us to do, and if so, may any of them be omitted by the professor of religion with impunity? Some will perhaps say, that these passages of scripture are not to be understood just as they read. "We must try to elicit their true meaning by a judicious comparison with other portions of scripture. For, how soon would we be poor? How soon would all our property be taken from us, if we were to give freely to every one that might ask! Such doctrine I cannot understand for my part; for I should hate exceedingly to give to others what rightfully belongs to me."

Ah, my friend, this touches a tender point in the heart. What we love we are loathe to part with. We are so used to the scraping up of glittering dust from the earth that we almost fancy it a part of our being. We cannot part with it. Oh, no! This is too great a sacrifice; this is requiring too much of us!

But what saith God the Almighty?— "*How hardly shall those that have riches, enter into the Kingdom of heaven! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.*"

We talk so much and so earnestly about baptism, feetwashing, the holy kiss, &c., that we actually create the impression on the mind of outsiders that we predicate our hope of salvation wholly upon the observance of these external institutions, of which we are frequently accused, and, I fear, not altogether without some foundation. It is a very easy matter, comparatively, to follow in the footsteps of the Lord in these commandments; for there is very little of cross, very little of self-denial connected with it; there is no sacrifice to make.

[This may be very true in most cases where members' children come to be baptized; there is however a great difference in the case of those who were of the world, or belonged to some other

church or sect, before they came to the Brethren. With them their baptism actually involves sometimes not a little cross and self-denial, and even many of those severe trials, mentioned presently hereafter.]

But when it comes to the forsaking of the world, of riches, of honors, of lands and worldly possessions, and following the Lord Jesus, a poor, humble, meek and despised pilgrim through the thorny desert of this rugged and unfriendly world, having nothing even whereupon to lay one's head, the difference is at once apparent.

Here are sacrifices to make; here is self-denial to undergo; here is the trial of faith through which the believer must pass unscathed; here is the stronghold of the arch-enemy of souls, before which thousands, and it is to be feared, tens of thousands fall to rise no more. For covetousness, the love of earthly gain, the amassing of wealth, which Paul declares to be the root of evil, is very prevalent at the present day, among all classes of men, our own beloved church of brethren not excepted.

But the truly pious, those who aim at perfection in the love of God, take timely warning, not to let their hearts be inthralled by its influence; For in searching the word of God, the true criterion the mirror in which every one can see what he must be in order to be accepted with God,—they find the following: "What profiteth it a man, if he gain the whole world, and lose his own soul?"—They, therefore, seek first the kingdom of God and his righteousness, and trust in the promises of the Lord for the rest knowing that all the wealth, all the splendor, glitter and pomp of this world are not worth one serious thought. For they may not, they cannot bring to the soul, the earnest, ardent, sincere soul, that deep, pure, sweet, abundant and lasting happiness, for which it yearns with unuttered, unspeakable, longing.

No, he does not seek them; he knows their vanity, their perishableness; he has something better in view, a something which he sees by an eye of faith, laid up in heaven, which fadeth not, which perisheth not, but which will and must secure to him that rest, for which he so long, so earnestly wished. He stretches himself after it at all hazards, he sees Christ go up before him, a poor, despised, derided, bleeding sacrifice, and he determines to follow him cost what it may, if he may only land on the secure shore where Christ has landed; if he only may find rest at last.

If men strike him he strikes not back; if men deride, mock or calumniate him, he looks to God, and by His grace he tries to bear it with humility, knowing that his Saviour before him was derided, despised, calumniated, and even put to death, and although he had the power to destroy them by a word, he did not raise one finger against his enemies.

Thus the Christian looks beyond all that may befal him in this world, and there, in the promised rest, the joy, the peace, the glory, which passeth human understanding, he sees his reward. The sufferings and trials on earth may last a year, or even threescore years and ten, but they will pass away: they must have an end, and then the faithful Christian, when safely arrived in the bosom of his God, will look back to the scene of his sufferings, and rejoice with exceeding great joy because of his happy triumph; because he has now escaped all and every thing that can harm or grieve him forever.

I would ask the question; Is it worth our while to hazard our soul's eternal salvation on the dubious chance of hoarding up a few thousands of the glittering dust of earth? When we know that all the gold in the world, if we could possess it, would not be sufficient to make a single soul happy, even for the short period it has to stay on earth; and surely could not avail a single iota in saving that soul from the horrors of hell after death.

Do we still attribute to ourselves a portion of wisdom, while we are madly running after Mammon, denying the power of godliness, while we still preserve the form! It appears to me there is a strange and sad contrast between the christian church as it was in the apostles' day, and as it is now.

They left ALL for Christ's sake and followed him through every scene of suffering whithersoever he led. And when they met together it was to pray, and to encourage one another on their pilgrimage. And we find that at one time they prayed so earnestly and fervently that even the ground moved beneath their feet.

We forsake *nothing* for Christ's sake, but try to get all we can, and when we meet together, it is not "to eat the Lord's supper," nor is it, frequently, to *pray*, or to be edified in the things of the spirit, but to talk over the best plan to get rich quickly, and such kindred subjects, to the great danger of our immortal souls.

Is there not great danger in this, dear brethren! When, as the apostle says, the *righteous* shall *scarcely* be saved. Do we expect to be counted in among the righteous, when, as is frequently the case, we show ourselves so greedy and avaricious as to cause the world to mock and blaspheme the name of Christianity? Though we do all we *can* besides in the cause of Christ, where are our sentinels that were placed on the walls of Zion to warn the people of danger! Have they too deserted and gone after Mammon that we do not hear their trumpets sounding the alarm, while the enemy has broken into the camp and is slaying our strong men by thousands.

A. L. E.

ON THE DEATH OF A FRIEND.

I saw her and conversed with her a few hours before her final departure. She was cheerful and apparently in flush of health and spirit. No ordinary mind was her's. Her soul embraced the universe. She enchained all within the sphere of her influence, by the chords of love and liberality of sentiment. But alas for earthly hopes and earthly joys! The next time I saw her, she was in the cold embrace of death! Those eyes that were wont to beam with Christian affection were now dim, and had lost their light—the immortal part had fled. Her soul had gone to its eternal home, where pleasures are not nipped in their bud, and where hopes and bright prospects are not crushed out ere they are born. She had a proper sense of her religious duty—a heart, and not a fashionable religion was hers. She had the good sense to know the truth, and the boldness and frankness to express her honest convictions of right. But she has run her course, and God in his wisdom has called her hence. Let us bow in submission to his holy will. But it was so sudden, so unexpected. 'Twas a sad sight to see the disconsolate husband bending over the lifeless corpse. He cannot reconcile to himself the thought that she is dead. He wilts beneath the terrible blow. He is unmanned, and in the anguish of his soul sheds a flood of burning tears. And the children cry, my mother, Oh! my mother! Weep not dear friends, "she is not dead, but only sleepeth"—it must be so, for such is the language of Him, whose name is Truth.

Yes, my friend is no more. She is gone, gone the way of all flesh. We were true friends, we conversed together of sorrow, of joy, of life, of death, of things present, of things to come. Yes, we conversed of heaven, of the happiness of those around God's throne. Shall we who were friends upon earth, not meet in the spirit land! My heart tells me, yes. My Bible tells me, yes. And all God's works tell me, yes. Why should I doubt! No, I will not. I will not heap to myself despair and dark

foreboding. I will not say with the infidel, there is no God, and the flower that is blown will bloom no more forever. But I have just risen strong from my knees in prayer to Him, "who has given and who has taken away," blessed be his name. Yes, I have resolved by the help of the favor of heaven, that I will not "touch the unclean thing," that I will henceforth live the life of the righteous, and daily walk in the footsteps of Christ. Oh! should we not all take warning from those inscrutable dispensations of an all merciful Providence! Let us trust in Him, for I *know* that the Father hath promised that in life he will protect me beneath the wing of his love, and in death be my portion and my stronghold.

And thou, Oh! my soul, which according to the Scriptures, shalt be again at the last day reunited to this body, by virtue of the incarnation and resurrection of his holy child Jesus, then will he transplant me into his holy vineyard, there forevermore to eat of the tree of life, in the midst of the Paradise of God, and quaff of the living waters that flow from beneath his eternal throne, and Oh! shall I not meet my friend there! Shall we not recognize each other! Shall we be less wise, disinthralled from this burthen of sin, and dwelling in the presence of the fountain of all wisdom! Yes, we shall know each other, and enjoy together the boon of eternal happiness forever in the presence of the angels, archangels and just men made perfect, and in the presence of Him who purchased us in his rich mercy—and in the presence of the Father of light forever.

Dear sister sleep in peace.

J. S.

CORRESPONDENCE

OF THE GOSPEL-VISITER.

Dear brethren and fellow servants in the Lord:—

May the grace of our Lord Jesus Christ be with you and yours. Amen.

I hereby inform you that I am still on mercy's side of the grave, enjoying a reasonable share of good health, which gives a relish to the many blessings and comforts which I am daily enjoying at the hands of our kind Father in heaven, to whom I owe all I have and am. Oh my soul "Bless the Lord, and forget not all his benefits!" Psalm 103; 2.—The brethren and sisters in our connexion here (at Pipecreek, Md.) are at present generally well, with but little exception. Yesterday, was the day for the assembling of the brethren; we had two appointments in the forenoon and one in the afternoon; as a regular matter we have one meeting every sabbath thonghout the year, frequently two, and sometimes three on the same day.

We held our last communion meeting on the 20th of May last, and contemplate holding our next, the Lord willing on the 14th day of October next.—Since the beginning of the present year we have baptized eight persons, three of them were baptized in the month of January.

The ark of the Lord is moving onward rather slowly among us,—and although we like others of our dear brethren have many things to contend against yet as long as our brethren who are set for the defence and confirmation of the Gospel are faithful in the discharge of their official duty, and if in meanwhile the lay members (like Aaron and Hur) hold up *their* hands, the church will prevail against every opposition.

The minutes of this year's annual meeting came duly to hand; on yesterday we distributed the most of them. I feel very well satisfied with the manner in which the queries were answered, and I sincerely hope the proceedings will give general satisfaction to all our brotherhood. May the blessing of the Lord rest upon the labors of his servants, and may our dear brethren who are permitted to meet in annual meeting from time

to time, ever have an eye singly directed to the welfare and prosperity of the church at large: and while we (politically speaking,) acknowledge no North nor South, no East nor West, I fondly hope that our dear brethren may always be able in the exercise of brotherly love to neutralize every feeling of a sectional nature that may arise, and ever stand united on the platform of the Gospel, and in pursuing their onward course plant the banner of the cross, where, as yet the Gospel has not been preached, and in so doing proclaim its saving doctrines and principles to thousands and tens of thousands who are as yet unborn. I think this should be one great aim on the part of our brotherhood; and hence it should be a subject of prayer with all who feel a just concern for the glory of God, and the welfare and prosperity of Zion and her children. Should you think this worthy of a place in the Visiter it is optional with you to insert it or not.

P. B.

QUERIES.

"Will you favor us through the Visitor with something on the passage in Luke, ch. 22: 36—38?

G. W.

REPLY.

In verse 36 the Saviour gives the following direction: "He that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one."—The question is, For what purpose were these swords to be procured? It seems they had two already: these they show to the Saviour, and say, "Behold, here are two swords. And he said unto them, it is enough." That he intended them to use swords as military weapons for defence, is not probable. For had he intended each disciple to procure and use a sword for defence, how could two be enough when eleven were to be supplied?

"And when they laid hands on Jesus and took him, Peter drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword." Matt. 26: 51.

Here the Saviour plainly prohibited the disciples from using the sword as a weapon of defence. This he did in two ways. First, by commanding Peter to put up again his sword into his place. And, secondly, by giving a general rule for the discountenancing of the use of the sword— "they that take the sword, shall perish with the sword." Jesus in compassion restored the ear that Peter had cut off. And in another way condemned the act, and showed that his religion was to heal and not to kill men.

This prohibition of the use of the sword as a defensive weapon, is confirmed by the practice and testimonies of the apostles. From all we can learn of them, it seems that after they were fully commissioned, they did not use the (carnal) sword. Indeed, they must have appeared most inconsistent, to have used it after teaching such precepts as they taught. 'The weapons of our warfare,' says Paul, 'are not carnal.' 2 Cor. 10: 4. 'Ye have condemned and killed the just,' says James, (5: 6.) 'and he doth not resist you.'

In the language of an ancient writer, 'Religion cannot be forced; and it should be defended, not by killing, but by dying.' Christ bid Peter put up his sword; and we find no place, where he bid him take it down again.

Consequently, Christians should let the sword remain in its sheath. Unless a divine warrant can be produced for taking it down, it can never be lawfully used by Christians. The place for the sword now is the sheath, and not the Christian's hand. And there it should have remained, until the same authority which commanded it to be put up, commands it to be taken down.

But we return to the question, what use was to be made of the swords? We have seen they were not to be used as weapons of defence. If then, the disciples were to procure swords, they were designed for something else. (Perhaps for the very purpose of putting them into 'their' place as pointed out before.)

Sword does not always, when occurring in scripture, mean a military weapon—a blade of steel. But it is a symbol of power and authority. 'He beareth not the sword in vain.' Rom. 13:4. That is, the magistrate has not received his power to no purpose. Then the swords which the disciples procured, were symbols of power and authority. And kept in their sheaths, as they were to be, they were the symbols of *reserved* power. The apostles unquestionably possessed great power, as we see manifested in the death of Ananias and Sapphira. But this power was not to be used.—It was used in the case referred to to show what they *could* do. And to have this power, and not use it when they were persecuted, showed a remarkable spirit of forbearance. "Here is the patience and faith of the saints."

It was only the "sword of the Spirit, which is the word of God," that the apostles and their successors were to use in their warfare. For the existence of the church of Christ on earth, has been one continued campaign. Hence the propriety of the language of Christ: "I came not to send peace on earth, but a *sword*." Here the word *sword*, has a symbolic meaning again. It means, *conflict, dissension, warfare*. Now when the sword of the Spirit shall have been used as long as the purposes of God shall require and permit, then shall the Lord come with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 14. 15.

"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a *two edged sword* in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honor have all the saints. Ps. 149: 5—9. In the vision which Daniel had, "*judgment was given to the saints* of the Most High, when the ancient of days came." Dan. 7: 22. In Rev. 2: 26. 27. it is said, "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." It is further written, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet." Mal. 4: 3. And "the righteous shall wash his feet in the blood of the wicked." Ps. 58: 10.

Let it be observed in these passages, that the part the saints are to take in the judgment, does not consist barely in *ruling;* but it seems they are to be made instruments in inflicting *punish-*

ment also. It is true, the passages we have quoted, contain metaphors and symbols; yet they signify a coercive power, which the saints shall exercise at some future period, in accomplishing the great work of God.

We will then be understood to mean in our remarks, that the swords which the disciples were to procure, were symbols of the authority and power, and of the religious warfare of Christians; and likewise of the war and bloodshed, which will take place, when vengeance is taken upon them who know not God, and obey not the Gospel. But as the sword was put up by the authority of Christ, Christians are not to use it. The sword of the Spirit, which is the word of God, is the weapon which they are to use under the existing laws of the kingdom of heaven.

J. Q.

* * *

Dear Brethren.

Why do not some of our brethren join together and publish a book of sermons? Many of our members are very fond of reading; consequently they will read *somebody's* sermons, and it seems to me that there can be no doubt, but that they would all, or nearly all, prefer those written by their own ministering brethren. Even if they did lack something in way of profoundness, they would be more acceptable on account of the unison of sentiment which would exist.

Besides this, a large portion of our members, especially in the Far West, live remote from meeting houses, and by having such a work they might, at least partially, compensate themselves for the want of public worship. I will not trespass further upon the Visitor's space, by advancing all the arguments in favor of this measure which suggest themselves to my mind. It seems to me sufficient to call attention to the subject;—its importance must be obvious to all. Will you be so kind as to favor your readers with your views in relation to the matter?

Yours very truly, in the Lord.

H. G.

Remarks.—We know of no valid objection which could be urged against publishing a book of the kind alluded to above. We at present see no evil that would be likely to arise from it. The truth, as our brethren believe and practise it, has been published through books, and we think to advantage.

There would, however, be two difficulties, not very easily overcome perhaps, in accomplishing such a work. The first would be in obtaining the necessary materials. Our brethren do not use manuscripts in preaching, and consequently their sermons are not preserved. The second difficulty would be in the expense incurred in such an undertaking. It is not likely that in a pecuniary point of view it would sustain itself. The work then would probably require some sacrifice.

These difficulties are not insurmountable. Where there is a will for such things, there is generally a way. Whether there is a will among us to accomplish a work of the kind under consideration, time will prove.

J. Q.

* * *

For the Gospel-Visiter.

Dear Editor

Inasmuch, as I have often thought of it, I will now ask the question—Why not use the "Psalms of David", in divine worship? Would it not be better, to use the *Psalms*, which

were given by divine inspiration in preference to *Hymns* which are but of human composition; since the apostle James (ch. 5: 13.) says, "Is any among you afflicted, let him pray; is any merry, *let him sing psalms.*"?

A few words in answer will much oblige

AN INQUIRER.

REPLY. Many think that no composition should be used in singing in divine service, but the Psalms of David And, consequently, in their meetings for worship, they use nothing else. The text of scripture referred to by "Inquirer" is one used to sustain the propriety of their course. Now let it be observed, that James does not confine the merry in their singing to the 'Psalms of David.'

He says, "Let him sing Psalms."— And what are we to understand by psalms? The Greek is "*psalmos*". Greenfield defines this word to mean, *an ode, song; a sacred song, psalm.* Webster defines our common english word 'psalm', to mean a *sacred song*, or *hymn*. We then sing psalms when we sing hymns or sacred songs. And therefore, we comply with the direction of James, when we sing hymns or sacred songs.

The apostle Paul exhorts, Col. 3: 16. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in *psalms*, and *hymns*, and *spiritual songs.*" Now this direction, no doubt, was to be observed in public meetings for worship, as well as in the more private meetings. Christ and his disciples sung a hymn in the night in which he was betrayed. See Matth. 26: 30.

It would be as reasonable, and as scriptural, to banish all kind of prayer in public but those collected from the words of scripture, as all hymns in divine worship but those of the Book of Psalms.

J. G.

FOR THE GOSPEL-VISITER.

Having noticed a query in the May No. of G. V. as follows: What is the divinely appointed mode of settling difficulties in the church of God?— I reply, reference is made to Deut. 17: 8—13. showing the law given by the Lord himself to govern his chosen people, the descendants of Abraham. If being so, can that law be regarded sufficient to settle all difficulties in the church of God, under the Gospel dispensation?— From the New Testament I can not so conclude. That law, called the law of Christ, would not have been required.

The law of Christ we have established upon better promises than the law given to Moses. It differs in many respects in its tendency, force, and effect. It is not confined to the descendants of Abraham alone, but its benefits and blessings, are offered to all mankind, whether Jew or Gentile, who will by faith come to Christ, accept the offers of mercy, be willing by One spirit to be baptized into One body. All such will thus become subjects of Christ's kingdom, will love the King for his law, and will yield obedience to that law, and will regard that law with the apostle James, "the perfect law of liberty;" and will gladly receive the admonition of the apostle, "So speak and so do, as they that shall be judged by the law of liberty." — — Having written thus much I will [illegible] object of my writing [illegible] which, I will propose [illegible]

A brother being unjustly accused by a member of the world [illegible] believing the Gospel [illegible] pursuing a certain course [illegible] willing to do so without [illegible] counsel of the church [illegible] the church granting [illegible]

G. V. Vol. [illegible]

the counsel was wrong and not consistent with the law of Christ, is the church clear of that wrong, and the brother who done as authorized by the church, only guilty of doing wrong?

If right according to the Gospel, and the brother not having been charged with doing wrong or committing a fault, in such a case would the church have authority, (if not authorized by the word,) to deprive the brother of the liberty granted to him in the Gospel, so far, if a speaker, to silence him, also to set him back from feetwashing, the supper, and the communion, which our Lord and Master had instituted that night before he suffered for every subject of his kingdom, saying, "if ye know these things, happy are ye if ye do them."

If members of the church have the right where there is no transgression, to deprive any member of the body of Christ of that liberty, which our Lord, as well as Paul, has strongly enjoined upon all, that are baptized into that one body, how far may they go and not have the following passages to stand against them: viz., Matt. 6: 1—5.; Luke 6: 37.; Rom. 2: 1—3.; Rom. 14: 10—13. James 4: 11. 12.; and other passages of like import?

Dear brethren, believing, that the Gospel Visiter has been the means of doing much good, by throwing light upon portions of scriptures that were dark to some of our members, and I believe, if conducted and continued in the fear of God, as it has been, with the assistance brother K. has received, the Visiter must become interesting to every lover of truth. It must become a means to disseminate Gospel truth, where the Gospel in its purity is not known. I believe also, it will have a strong tendency to bring about a more perfect union of the Brotherhood—to be of one mind, & to speak the same thing. — — It will be received as a favor, if the brethren who conduct the Visiter, or some of your correspondents, would give their views upon the query presented.

D. E.

REPLY.

The question proposed in the above communication, is involved in a little obscurity. If we apprehend it, it amounts to this: The world does injustice to a brother— he feels justified to pursue a certain course to obtain justice, but apparently, not wishing to go contrary to the order of the church, seeks the counsel of the church;—and it permits him to do what he proposed, and he does it. Now if the brother did wrong in doing what he propcsed, and what was in accordance with the counsel of the church, is he only guilty, or is the church implicated in the guilt? This is one question. And the other is (for there are two contained in the subject) thus: If the brother did no wrong according to the judgment of the church, has the church a right to deprive him of the liberty of speaking if he is a preacher—or the right to deprive him of the privilege of participating in the enjoyments of the communion exercises?

To the first question we reply, if the brother pursued a course that was a wrong one, and the church permitted him to do so, both he and the church are guilty. We think proof unnecessary in so plain a case. To the second question we answer, if the church found the brother guilty of no wrong, it then had no right to deprive him of any of his liberty that he had been enjoying as a member of the church. Nevertheless, it may so happen with

members in the church, that owing to peculiar difficulties with which they have been connected, that it may be expedient for them to absent themselves for a time, from the table of the Lord. But where the church knows of no fault that a member is guilty of, it cannot lawfully deprive him of his rights.

J. Q.

For the Visiter.

THE LOST CHILDREN.

A man by the name of Samuel Cox lived in the North part of Bedford county, some three or four miles from the Allegheny mountains, having a wife and four little children, two boys and two girls. One of the boys was seven years old and the other five and a half. The little boys followed the father into the woods where he had gone to hunt. They failed to overtake the father, and having gone too far into the woods to be able to find their way back, they lost themselves. Hundreds of people day after day and night after night gave the most diligent search for them, but were unable to find them until the fifteenth day, when their bodies were discovered side by side, cold in death, about five miles from home. From the time they left home until they were found, the weather was cold and wet. What scope of territory they had traveled over, or how long they had suffered, can only be supposed. No pen can describe the suffering of these poor harmless babes. They toiled over the rugged mountains, crossed streams which were supposed to be impassable for them, till at length they laid down in the wild mountain, out of the hearing of any human being, and there perished. They left home on the 24th of April, and were found on the 8th of May. The mother of these children became entirely distracted with grief. We hope the Lord will comfort her in her deep sorrow. Such occurrences may be a warning to us who have children, to be more careful of them.

H. H.

YOUTH'S DEPARTMENT.

CHILDREN SHOULD REFLECT.

Look around you, little reader. See, there sits the father, dear mother, and yonder is the group of brothers and sisters.—Here, in its little cradle, lies the baby, with its brow of snow and its soft rosy cheek. All the dear ones perhaps are with you now, but they cannot tarry always—perhaps not long—The kind father may be the first to lie low, with the closed eye, and the sealed lip of death. Or the mother, so patient and so mild, may be borne away to the narrow grave. The baby's innocent heart may grow cold, and its sweet voice hushed forever ere another week goes by, and the brothers and sisters may be missing from their places just as soon.

Oh, little children, if you would not have *pale, sad* faces, and reproachful voices gathering about you in the years to come, be dutiful and affectionate to your parents, and kind, always kind and loving to your brothers and sisters.

Then when you sit silently, years hence, in the eventide, the phantoms from the remembered past, which will ever be thronging your thresholds, and creeping to your firesides, which will fill the vacant seats beside yours, and flit along the walls, will all smile upon you, and you will rejoice greatly in their company. The father's and the mother's face will look kindly upon you, with earnest and pleasing eyes.

The brothers and sisters will float often by you, and you will love to see their graceful, shadowy forms, and waving hair.

When you awake, in the calm morning, they will be near you, and even in the brightness of noon, they will not all be gone. They will be your *chosen* companions until you, too, lie down to sleep, and rise up no more.

* * *

Love to Brothers and Sisters.

Brothers and sisters should make it a study to promote each other's happiness. They should take pleasure in pleasing each other, instead of being selfishly taken up, each promoting his own separate enjoyment. They should never envy each other's gratification.—Envy in children is likely to grow into a most baneful and malignant disposition. Each must do all he can to promote the happiness of the whole. They should never be indifferent to each other's sorrows, much less sport and laugh at each other's tears and griefs. It is a lovely sight to see one child weeping because another is in distress. If there be any one of the family that is in bad health or weakly, all the rest, instead of neglecting that one, ought to strive to the uttermost to comfort him.

How pleasing a sight it is to see a child giving up his play time to read or to converse with a sick brother or sister.

This tender attachment should of course become stronger and more visible as they acquire a greater power of reason to understand their relationship, and the design of Providence in forming this relation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other as they recede farther from the period of infancy. They should now reason upon the closeness of their relationship, and let the understanding give an additional impulse to their hearts. A family of grown up children should be the constant scene of uninterrupted harmony, where love guided by ingenuity, puts forth all its power to please, by those naturally good offices and minor acts of beneficence, of which every day furnishes the opportunity, and which, while they cost little either in the way of money or labor, contribute so much to the happiness of the household.—

One of the most delightful sights in the world, where there is so much moral deformity to disgust, and so much unkindness to distress, is a domestic circle, where the parents are surrounded by the children, so usefully and happily employed.

* * *

Cultivate Energy.

Many of the physical evils—the want of vigor, the inaction of system, the languor and hysterical affections—which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental power and well-exercised self control, and to an absence of fixed habits of employment. Real cultivation of the intellect,—earnest exercise of the moral power, the enlargement of mind by acquirement of knowledge, and the strengthening of its capabilities for effort, the firmness of endurance of inevitable evils, and for energy in combating such as may be overcome, are the ends which education has to attain. Weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth—let it be trained and exercised—and vigor, both of body and

mind, will be the result. There is a homely, unpolished saying, that "it is better to wear out than rust out;" but it tells a plain truth—rust consumes faster than use. Better, a million times better, to work hard, even to the shortening of existence, than to eat and sleep away the precious gift of life, giving no other cognizance of its possession. By work or industry, of whatever kind it may be, we gain a practical knowledge of the value of life, of its high intentions, of its manifold duties. —Earnest, active, industry, is a living hymn of praise—a never failing source of happiness; it is obedience, for it is God's great law of moral existence.

* * *

FOR THE BOYS.

Seven classes of company to be avoided.

1. Those who ridicule their parents, or disobey their commands.

2. Those who profane the Sabbath or scoff at religion.

3. Those who use profane and filthy language.

4. Those who are unfaithful, play truant, and waste their time in idleness.

5. Those that are of a quarrelsome temper, and apt to get into difficulty with others.

6. Those who are addicted to lying and stealing.

7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these classes of companions are to be avoided; for if you associate with them, they will soon make you like themselves.

THE FAMILY CIRCLE.

A HUSBAND, THE BOND OF THE HOUSE.

The english word "husband" is derived from the Anglo Saxon words *hus* and *band*, which signify "the bond of the house," and was anciently spelt *house-bond*, and continued to be so spelt in some editions of the English Bible, after the introduction of the art of printing. A husband, then, is a house-bond— the bond of a house, that which engirdles a family in the union of strength and the oneness of love. Wife, and children, and "stranger within the gates"—all their interests and all their happiness—are encircled in the house-bond's embrace, the objects of his protection, and of his special care. What a fine picture is this of a husband's duty, and a family's privilege! And what a beautiful emblem is this of the guardianship, & love, and uniting kindness exercised toward believing souls, and sinners, and "the whole family in heaven and in earth," by Him who says, "It shall be at that day that thou shalt call me Ishi, (that is, my husband;) for I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness."

* * *

LOVE IN THE FAMILY.

We have not half confidence enough in the power of love to disarm the violent and to reclaim the vicious. The fault begins in our families. We do not seek enough to bear with each other's faults. We mistake our selfish impatience of each other's foibles or faults,

for a righteous indignation at wrong; & our obstinacy and pride which would conform all others to our own ideas of things, for firmness of principle and fidelity to duty. We do not seek enough in our own homes to call forth the better qualities in each other's hearts.—The faults of our friends are often the reflection of our own weaknesses or errors. Our carelessness causes their petulance, our jealousy their suspicion, our selfishness their's, our injustice their anger.

So likewise it is with our children. We do not love them enough to make them love us better than themselves.—We dote, but we do not love. We do not make sacrifices for them in little things. We do not teach them disinterestedness, by our willingness to give up our tastes for them. We punish them because they annoy us oftener than because they do wrong. We indulge our sloth; and the quickest way of correcting a misconduct which shocks our nerves, or disturbs or interrupts our occupations, is resorted to.

Oh, how quickly parents lose the confidence of their children, never to be regained, by injustice, selfishness, and the absence of love! If the child only has faith in the love of its parents; if the son and the daughter only love & are loved tenderly, truly enough at home, how much less probable it is that they should wander far, or, erring, should not be speedily reclaimed!—This is the grand rule in domestic education—love. Give your children a genial, loving atmosphere in which to grow. Bear with their faults, which are often the beginning of their best excellencies; in patience wait upon the growth of their characters. Do not quench the spirit of truth, of beauty, of love, in them by your harsh violence

Live as near to God as you can, and trust your children rather to the genial influences of the atmosphere you create, than to your wearisome precepts and corrections, and to the pruning knife of your standard of right and propriety. Throw them on their own tender consciences, and do not substitute in their minds artificial sins for real ones; and err, if at all, on the side of indulgence. It is not too much well directed love, but too little, that spoils children. Obedience, not to God, but to the arbitrary will of a parent, is often procured at the expense of a thousand graces of the heart; and the sternness which has made the obedient and well-behaved child, has made also the broken spirited, and suspicious, and cold-hearted man or woman. Deal with your children as God deals with his children. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with wilfulness still greater. Overcome evil with good. When God called himself a Father, he chose a name which he designed to be significant of overflowing love, tender mercy, and long-continued forbearance.—

"Parents, provoke not your children to wrath."

What will not love do? Who can describe its powerful subduing influences? Who ever accomplished any thing by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your own heart, and arouse a darker one in another bosom. Perhaps we have all tried it. God forgive us! Oh, try the mighty efficacy of love. One smile of genuine sympathy is worth all your purse to the beggar. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4: 7.

S. S. Journal.

POETRY.

THE CITIES OF THE PLAIN.

By Whittier.

"Away from the ruin!— Oh, hurry ye on,
While the sword of the Angel yet slumbers undrawn!
Away from the doom'd and deserted of God—
Away, for the Spoiler is rushing abroad!"

The warning was spoken—the righteous had gone,
And the proud ones of Sodom were feasting alone;
All gay was the banquet—the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty. The air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreath'd lightly, and tresses fell free,
As the plumage of birds in some tropical tree.

And the shrine of the idol was lighted on high,
For the bending of knee and the homage of eye,
And the worship was blended with blasphemy's word,
And the wine-bibber scoff'd at the name of the Lord!

Hark! the growl of the thunder—the quaking of earth!
Woe—woe to the worship, and woe to the mirth!
The black sky has open'd—there is flame in the air,
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whisper'd along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour!

Down—down, on the fallen, the red ruin rain'd
And the reveller sank with his wine-cup undrain'd;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the Plain!

A CALL TO THE YOUNG.

My dear young friends who still do tread
In sin's pernicious ways,
Do you not fear, and never dread
What Christ our Saviour says?

"He shall be damn'd that won't believe"
Oh sinner why not turn;

Why will you thus your souls deceive
And still good counsel spurn?

Oh turn from sin, now is the time,
The Saviour still doth call;
The gospel sounds, in every clime,
And sinn'rs obey the call.

"Repent"—to you, he first doth say,
And have your minds renew'd,
Then be "baptiz'd" in the right way,
And have your sins remitt'd.

Oh hear his voice,—he still doth call;
Oh do not turn away.
The hand of justice soon may fall;
Oh do not still delay.

Now is the time, to seek the Lord,
—He says *repent to-day.*
Oh why will you not trust his word,
And now his call obey?

Oh turn to Christ, your minds renew,
And quit your worldly strife;
A rich reward, he'll give to you,
And everlasting life.

A. B. B.

MY MOTHER'S GRAVE.

I love to stay where my mother sleeps,
And gaze on each star as it twinkling peeps,
Through the bending willow which lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there,
Afar from the scenes of my daily care,
And breathe to my Saviour my evening prayer,
O'er my mother's grave.

I will remember how oft she led,
And knelt me by her, as with God she plead,
That I might be His when the turf was spread
O'er my mother's grave.

I love to think how 'neath the ground
She slumbers in death as captive bound,
But she'll slumber no more, when the trump shall sound
O'er my mother's grave.

* * *

THE WORKING MAN'S REST.

Cheer thee up, child of labor! The blessed sabbath is thine own. It is the excellent gift of thy Maker, see then that no man rob thee of thy boon! It is the heir loom of thy family, see that it be not alienated from their possession! It is a sacred inheritance bequeathed by successive generations of the godly—see then that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty two sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhileration and repose.

ERRATA.

In No. 7, (the last No.) P. 184, column second, fifth line from the bottom, read *exert* for *expect.*

In the present No. (No. 8.) P. 189, first column, first line, read *caused* instead of *ceased.*

Page 189, first col. fifth line from bottom, read *them* for *then.*

Page 191, first column. first line, read *Lord* for *Land.* Page 191. In the address to the church of Philadelphia, read *shutteth* for *shuteth.*

OBITUARY.

DIED in Allen co. Ohio, on Sunday the 1st day of June 1856, sister HANNAH BROWER, wife of br. John Brower deceased, who was a minister of the gospel, and died in Rockingham co. Va. in 1842.

DIED near Shaferstown, Lebanon co. Pa. June 30. sister ELIZABETH ZUG, wife of David Zug in the forty fifth year of her age. Disease—dropsy.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma Brenchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da nunmehr zuverläßige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) ꝛc. hat das Einathmen sich auf eine vorzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln, eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M. D. General-Agent,
per W. S. Wortman, M. D.

Urtheile der Aerzte. Neuyork 1855. Wir die unterschriebenen ausübenden Aerzte empfehlen herzlich und mit Vergnügen das arzneyliche Einathmen in Krankheiten der Lunge und Luftröhre, als das beste und wirksamste Mittel, das jemals eingeführt wurde. In solchen Krankheiten kann die Anwendung von arzneylichen Dünsten, gerade zu in die Lunge eingeathmet, mit Recht als ein großes Geschenk für die leidend Menschheit angesehen werden, indem dadurch die Auszehrung zu einer heilbaren Krankheit wird.

Ralph Stone, *M. D.* W. B. Austin, *M. D.* J. A. Mott, *M. D.* Orville Upson, *M. D.* Cyrus Kingsley, *M. D.* Gavin Wetmore, *M. D.*

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlugeeyse,n welche der schwächste Kranke ohnanstl geringste Beschwerde gebrauchen kann Solche, die nicht im Stande sind uns zu besuchen, werden wir auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man addressire

S. D. HARDMAN, *M. D.*
Salem, Columbiana county Ohio

Das Exempel der Mrs. Barthelomá.—Zeugniß von Dr. Mgere. Die Auszehrung im letzten Grad geheilt.

Vienna, Trumbull County, Ohio,
November 16, 1855.

Mrs. Barthelomá hatte um den ersten März dieses Jahrs einen gefährlichen Anfall von Typheid-Fieber, von welchem sie sich nur langsam erholte. Indessen war ihre rechte Lunge angegriffen; ein beschwerlicher Husten, Nachtschweiße, Anfälle von Schwachheit bei Tage, ꝛc nahmen langsam zu, und alle Zeichen waren verhanden einer zunehmenden und bedenklichen Lungen-Auszehrung. Verzweifelnd an dem Gebrauch gewöhnlicher Arzneien rieth ich der Kranken, die Wirkung medizinischer Einathmung zu versuchen. Im letzten July sah sie Dr. Hardman zu Warren, welcher ihr eine Behandlung verordnete, die einer ziemlich weit vorgeschrittenen Auszehrung angemessen war. Ich beobachtete die Wirkung der neuen Heilart mit der größesten Sorgfalt, und stehe nicht an zu sagen, daß sie derselben ihre Gesundheit, wenn nicht ihr Leben zu danken hat. Ihre Wiederherstellung ging nur langsam, aber stet-

vorwärts. Dr. Hardman war sonderlich glücklich in diesem Fall, indem Mrs. Barthelemá im Genuß einer ziemlichen Gesundheit und im Stande ist, ihren Haushaltungs-Geschäften nachzugehen.

Die Unwirksamkeit aller gewöhnlichen Heilmittel, und Gerechtigkeit gegen eine neue und bisher nicht erprobte Heilmethode zwingt mich, diese freiwillige Erklärung zu machen.

A. Moore, M. D.

ADVERTISEMENTS,

A limited number of Advertisements, not inconsistent with the character and design of the Gospel-Visiter, will be inserted on the cover. The circulation of the Gospel Visiter extends from the Atlantic to the Pacific ocean, and thus affords a valuable medium for advertising.

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One square of ten lines or less for one month	$1.00
for six months	2.00
for twelve months	3,50
One column one year . . .	15,00
Two columns	25,00

WANTED.

Owing to bad health, the assistance which we have had is now likely to fail us, and we are compelled to procure other help. Could we obtain two young men (brethren would be preferred) possessing ordinary talents and a good common education, who might wish to learn the printing business, we would employ them. For further information address the Editors of the Gospel Visitor, Poland, Ohio.

LETTERS RECEIVED

From Sam. J Hutchison with pay for 6 Vis. John Studybecker 1. John Kline. John Brower. Dr J Seibert. Ephraim Miller. Moses Shoemaker. Geo. Stockmeyer 2. Jacob Kurtz for books and Vis. 6. Martin Meyer 5. G C Custer 1. Joseph Hutton 1. Hiel Hamilton for books 3. Wm. Holsinger 1. Benj. Hardman for books and Vis. 6. Z Albaugh. J F Snoeberger. Adolph (please send us your full name in your next.) Jacob Hofmaster. John Zug. Abraham Ritchie 1. John H Goodman 1. Jacob Mohler for Hymn-books 10. Paul H Kurtz. Edward Diedenich. S Secrist 1 subscr. Jesse Calvert (your book has been sent.) E W Miller. David Brower. P J Brown. Jonathan Garber 2. Christian Long 1. Isaac Kotterock 1. Samuel Bock 1. Philip Boyle 6. John Kline. Aaron W Wright. Christian Bare. Daniel M Holsinger. David Horst. John Shick. John Emmert 1. Rudolph Mohler $20 for HB. D. P. Sayler. M M Bowman. Isaac Strupher. Christy Sine 1. John Kline. Jacob Spanogle 1. Geo. Witwer 1. Geo. Tice. Henry Keller 1. Daniel H Keller. David Eshleman. Abel Stone. John Zuck. Dan. Balsbaugh 1. Joseph Crumrine. John A Bowman. S. B. James Steven. Sam. Miller. Dr John Seibert. David Roop. Owen G Shively 1. Madison M Bowman.

6-9 E.g.

THE

MONTHLY GOSPEL-VISITER,

VOL. VI. NO. 9.

September 1856.

EDITED AND PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

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BACK-VOLUMES

OF THE GOSPEL-VISITER,

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1. 2 and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing of complete sets of the Visiter will do well to apply soon.

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OF THE MINUTES OF

OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter,
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. September 1856. NO. 9.

AGRICULTURAL MISSION IN PALESTINE.

Deplorable Condition of the Jews in Palestine, and their Important Relations to their Brethren in other Lands. Agricultural Plan proposed for the Relief of the Jews, and the Obstacles to its Success— Agricultural Experiment commenced by a small American Colony— Favor of Turkish Government to the Colonists— Climate of Palestine— Productiveness of the Soil— Interest of the Arab Tribes excited, and their Favor and Friendship secured—Favorable Attention of the Jews Awakened— Removal of their Prejudices, and Final Willingness to Engage with the Colonists in the Cultivation of their Father-land.

The peculiar character of the American Agricultural Mission in Palestine, has rendered it liable to be misunderstood. The jealousy and hostility also of an influential English party in Jerusalem, opposed to this and every American effort there, have greatly prejudiced some travellers that have come under its influence, as to the design, the history and the results of this mission.— The following statement, will however, explain its character, and briefly present its results.

The Jews in the Holy Land suffer unparalleled want. The hostility of the Arabs, forbidding them to live in the open country, has compelled them to dwell in the walled cities where they have no adequate employment. Thus they have been unable to obtain a support by tilling the soil, or by the mechanic arts. In consequence, their main dependence for even a poor subsistence, has been the charity of their brethren in other lands, whose contributions have been dispensed by their Rabbis.

The nature and degree of their dependence has made them inaccessible to direct Christian effort. They have not dared to listen to the missionary of the cross, lest they should forfeit their Jewish charity. Thus their circumstances are peculiar, and their temporal and moral condition most deplorable. But their pressing wants, not more than their influential relations to the Jewish people in all Eastern lands, has called forth the liveliest sympathy, especially in Great Britain.

As their devoutness is acknowledged, as they constitute the throbbing heart of Judaism—it has been presumed that in extending to them the light of Christianity, a commanding influence might be exerted on the Jewish mind throughout the world.*) Their enlightenment would have a far greater influence for good on their Jewish brethren than the enlightenment of any like number of the secular class in other lands. Various plans have been devised by philanthropists to ameliorate their temporal & spiritual condition. Immense sums

*) "The real characteristic of the Jews in Palestine, may be inferred from the fact that those who come are the *elite* of the devotional and strictly religious Jews of other countries." "Jerusalem is the heart of the nation, and every thing done there or in the Holy Land, will tell upon the whole Jewish world."— [See Narrative of a Mission of Inquiry to the Jews from the church of Scotland.]

have been expended to secure this object, but as yet it remains unaccomplished.

Plan for their Relief— Obstacles.

About six years since, it was first suggested that this greatly desired object might be effected by Christian families settling in Palestine, and aiding & teaching the poor Jews to earn their support by cultivation, and thus relieve their temporal misery, and by rendering them independent of their charity fund, make them accessible to the missionaries of the cross. Many objections were urged against this plan, and it was generally deemed highly chimerical.— The obstacles were supposed to lie, first, in the hostility of the Arabs against foreigners, and especially against the despised Jews, which would prevent their living in the open country of Palestine; second, in the heat and unhealthiness of the climate; third, in the inability of foreigners to obtain the ownership of land; fourth, in the sterility of the soil of Palestine, which was said to be "a despicable land, producing little, save salt and sulphur and stones;" fifth, in the exclusive policy of the Turkish government, which it was said, would not tolerate the settlement and operations of foreign agriculturists in Palestine; sixth, in the deeply seated prejudices of the Jewish people themselves against living or laboring with Christians; †) seventh, in their own peculiar opposition to the culture of that land, derived from their long inability to cultivate it, and also from the positive restrictions of their Rabbinical law.

These various obstacles to the agricultural plan, were generally deemed insurmountable. All English philanthropists, including Sir Moses Montifiore who had devoted much attention to affairs in Palestine, had been deterred from all attempts to secure relief in that direction. He said to Mrs. Minor during her first visit in Palestine, "it is altogether impracticable."

But after a careful personal investigation into the condition of affairs there, Mrs. Minor found strong reasons for encouragement; and she with a few other Christians of this country, being impelled by an earnest conviction of duty and a heart-felt sympathy for the peculiarly suffering people there, resolved to establish there at least a small practical experiment to test the feasibility of the agricultural plan, and if successful, thus encourage competent benevolent parties to adopt it and carry it out in an enlarged and efficient manner.—

Mrs. Minor and her friends believed that the various obstacles could be overcome—that the starving Jews might be assisted to earn their own support by cultivating their fatherland, and thus not only would their sad temporal condition be ameliorated, but also by their being rendered free from their dependence upon the charity fund of their Rabbis, they would be made far more accessible to the light of Christianity. They also believed that the Jews could be brought into familiar intercourse with Christian families in farm and domestic occupations, and Christianity be thereby presented to them, at least by example and practice, by good Samaritan deeds of love and sympathy, and thus their strong prejudices would be overcome, and the way be prepared for their enlightenment. — They also believed

†) This prejudice against Christians has been caused in a great measure, by the false phase of Christianity presented by numerous corrupt sects, who worship graven images, and wage war among themselves. From non-intercourse with the few Protestant missionaries, the Jews do not properly distinguish between them and the Papists.

that the long predicted time is approaching for the return of the Jews to the land of their fathers; and they deemed that the promotion of agriculture in that land among the Jews, would not only ameliorate the condition of those who have already returned, but would also remove the chief obstacle to the emigration and settlement there of the large numbers of the devout class in Eastern Europe, who earnestly desire to remove to the home of their fathers. *)

The Enterprise Commenced.

With these views, the enterprise was undertaken, it being designed merely as an experiment and preliminary, rather than a missionary effort, in the usual acceptation of the term. Accordingly in the fall of 1851, Mrs. Minor, accompanied by her son and five other adults, including one gardener and one farmer and mechanic with his family, embarked from Philadelphia for Palestine. They were supplied with tents, furniture, mechanical and farming implements, seeds &c., and a limited amount of funds. They were aided by only a few friends, of different denominations—and went on their own individual responsibility, without depending upon any influential society, or the pledged assistance of any one at home to send them supplies. They trusted, that through the favor of Providence, they would be able by their own industry and limited means to obtain their support, while if voluntary offerings from friends should reach them, they could expend them in behalf of the poor Jews.

*) It is stated that within a few years, no less than 10,000 Jews in Poland alone, expressed to the government a determination to emigrate to Palestine but were dissuaded from doing so in view of the unsettled and uncultivated condition of that country.

The little company arrived in Palestine in safety, and commenced farming operations with an English family in the spring of 1852, in the valley of Artas, one mile from Bethlehem, and seven miles from Jerusalem. †

It is not in the scope of this article to write the history of the work, but having explained its objects, briefly to state its results, and to corroborate our statements by the testimony of competent disinterested witnesses, both residents and travellers, including those who have been especially commissioned to investigate its operations, and who "having leisurely examined its character and prospects," are well qualified to offer a testimony respecting it. Occasionally, however, travellers have been misled, and prejudiced against the work & the persons engaged in it, by erroneous statements made, we believe, unwittingly, by members of the English commu-

† The English family referred to is that of John Meshullam, a native of London, and for several years a resident of Palestine. He was at first connected with this work, owing to Mrs. Minor, during her previous visit to Palestine, having been deceived, in common with others, as to his character—not only by his own most plausible statements, but also by those of other persons in Jerusalem, including clergymen of the English Mission, one of whom had, at that time, sufficient confidence in him to furnish her with a certificate of his good character. Space will not allow, nor is it needful, to present details respecting him and his evil conduct towards the Americans, or of "the truly commendable and Christian course" which they pursued towards him while with him and at their separation from him, as these matters were at their request, made the subject of Consular investigation, and the result has already been sufficiently published.—(See statement of J. Hosford Smith, U. S. Consul General, Christian Observer, June 18, 1853; and Jewish Chron., vol. 10. No's 10, 11, 12.)

nity at Jerusalem, who, from their influential position, are often regarded by travellers as competent witnesses, notwithstanding they have never had any personal acquaintance with the colonists or their operations. Again, other travellers, who, supposing the mission to be one conducted on the usual plan for oral instruction, have been, on visiting it, disappointed, and seeing it to be only a small effort, and not stopping to investigate its peculiar merits, or learn that it harmonized with its published design, have left, concluding it to be "a failure," or "a humbug."

Results of the Experiment.

The actual results of the experiment, however, prove that the objections urged against it are groundless. The Turkish government has offered no hinderance, but on the contrary, has encouraged the efforts of the colonists, and has constantly extended to them every desired facility and privilege. It has appreciated the benevolent design of the work, the advantages to result from the introduction of American products and improvements, and hence has exempted the colonists from all taxation whatever, although it exacts the enormous annual tax of one fifth of farm produce from the surrounding native farmers. The governor of the district, and other officers, have very frequently visited the colonists, and expressed to them the decided interest and approbation felt by their government in these operations. M. B. Israel, in his letter from Jerusalem to the Jews of this country, states that information has been received there "that an order has been sent from Constantinople to the authorities there, to encourage the Americans to settle on and cultivate the plains of Joppa."— *Occident*, July, 1855.

The climate presents no unusual difficulty. The health of the colonists has suffered to some extent, but this is believed to be owing to their privations and exposures, rather than to the climate. The country is exempt from pulmonary, & some other diseases prevalent here, and they deem the climate on the whole quite as healthy as our own. It is found by accurate observations, that the heat at JOPPA and JERUSALEM is not greater than in our southern states, though the hot season continues longer. The weather is however exempt throughout the year from the great variations and sudden unhealthful changes experienced here, and is regarded by many as far more delightful than that of our own land. The heat at Beyrout, near the base of Mount Lebanon, and also in the deep valley of the Jordan, is, however, greater than at Jerusalem, or on the plains of Sharon.

Land—Fertility of the Soil.

Land was leased at first, and although Mrs. Minor was the first to obtain from government a conveyance of land in fee at Joppa, it may now be bought by foreigners to any extent. The colonists have found the soil to be very fertile, and capable of producing excellent crops of almost every product raised in the United States, besides others which are not grown here. One crop of the various grains and vegetables can be produced annually without the aid of irrigation, whilst in all localities capable of irrigation, such as Kolonia, Lifta, Artas, and other places near Jerusalem, or in the vicinity of the Jordan, Ogee, and other streams, or on the plains near Joppa, where water can be obtained from wells by wind or horse power, a succession of two or three crops of vegetables can be produced during the year. Thus the colonists have

been able to gather green corn, beans, tomatoes, and other articles fresh from their gardens during the greater portion of the year. Thus the extensive groves of fruit trees, which have been planted by the natives near Joppa, present a scene of uninterrupted verdure, bloom and fruitfulness throughout all seasons, and during each month of the year one or another of the various kinds of delicious fruits, rivalling in size and flavor the best of other lands, may be gathered fresh from the trees. The trees grow rapidly, attain superior size, and yield most abundantly. Oranges and lemons for instance, are so plentiful, that although they are exported extensively, they may be purchased, when in season, at the rate of from ten to twenty for a penny.

Influence upon the Arabs.

The hostility of the Arabs has been overcome. By witnessing the novel & superior implements of the Americans, and their improved methods of mechanical and farm labor, their respect and admiration was first secured; then the successful application of medicines to their sick, and various daily deeds of kindness towards them, rapidly subdued their prejudices, and ultimately gained their confidence and friendship. Hence, though no Frank family had been deemed secure in attempting to dwell among them in the open country, yet the colonists have not only never been molested, but they soon obtained the countenance of the Sheiks, as well as the approbation of the natives generally, and have become, in their esteem, benefactors and friends. Soon after the arrival of the colonists, reports of their novel operations extended throughout the country, and excited a great degree of interest. Numbers of Arabs came from great distances, even from beyond the Jordan and the Dead Sea, to witness their improved implements and their operation. On one occasion, the farm received a visit of twenty-five Sheiks, who examined the growing crops and inspected the farming and mechanical tools, and the way they were used, and the effect produced which was much beyond any thing they had ever seen before.— They then consulted together upon the wonders they had witnessed, and concluded that the Americans possessed a knowledge very superior to their own, and also that they must be a good people, "as God blesses their labors beyond any other in Palestine"—this being the standard upon which they base their estimates of character. They assured the colonists of their cordial approbation and invited them to visit and give instruction to their people.

General Desire for Instruction.

The Colonists had considerable intercourse with the residents of Bethlehem. They occupied buildings for storage in their village, and employed numbers of them in erecting dwellings at Artas.— They are said to be descendants of the crusaders, and are superior, in some respects, to the surrounding Arabs. The colonists gradually obtained their esteem and friendship, and before many months had passed, numbers of the residents expressed a desire to have them instruct their children. They therefore opened a school in Bethlehem, and a goodly number of children at once attended. The desire for instruction became very generally awakened among the inhabitants of the surrounding country. Miss. Williams, the principal teacher at Bethlehem, writing at that time to T. B. Stillman, Esq., of Newyork, says: 'We trust good may be extensively done among the Jews and Arabs,

the latter of whom are all over the country, calling for the establishment of schools and Bible instruction. We could at this moment plant teachers in two new places, had we the money and christian school teachers. We have been invited to go to Bethjala, a village near Bethlehem, inhabited by Greeks, with the offer of ground for a school house."

Influence upon the Jews.

The Colonists having secured a confidential and friendly position among the Arabs and others around them, were then able to give their attention to the suffering Jews within the walls of Jerusalem, and they assured them that their object in coming to Palestine was especially for their benefit. The poor Jews came out to Artas in great numbers, and were delighted to witness the fertility of the soil, the fine American productions, and the improved implements and methods of culture.

The colonists distributed among them samples of the new products, and endeavored to convince them of the feasibility of their obtaining a support by cultivation, and of the great advantages which would accrue to them by leaving their wretched abodes in the city, and coming out and living and laboring with them in the country. The Jews were impressed with a sense of the sincere sympathy which they felt could have induced the colonists to come from a distant land, to labor in the soil in their behalf—also, the fact that they omitted work, and observed the seventh day Sabbath, inspired them, as they afterwards stated, with a great degree of confidence in them, and removed much of the prejudice which they usually feel towards Christians. Yet their fear of the Arabs, the restraints of their law, and other causes, conspired to make them hesitate for a time, to engage with the colonists in cultivation.

They began, however, to turn their attention anew to those prophecies which treat of the future prosperity and fruitfulness of their land, and to the favorable indications in the recent greatly improved political, social, and physical condition of that country, which strongly encourage them to hope that the promised period is approaching, and after several weeks deliberation, many of them came to the reasonable conclusion that if they would avail themselves of the promised fruitfulness of the soil, they must engage, like their reverend forefathers, in its cultivation.

The English residents of Jerusalem, and others familiar with the strong restraints and prejudices of the Jews, had constantly asserted that the object and plan of the Americans must fail, as it was universally believed there that the Jews could not possibly be induced to engage in tilling the soil with them.—It was therefore a matter of surprise to all, and of joy to the colonists, when numbers of them finally ventured to break their bonds and come to Artas, desiring to live with the colonists, and to engage in agricultural labors. The first who applied were received, and when it was found that they were not opposed by the Rabbis, nor molested by the Arabs, the number of applicants rapidly increased, until at length hundreds of Jews earnestly sought to live with the colonists and receive instruction in agriculture. The Rabbis, instead of opposing them, as had been anticipated, often recommended to the colonists long lists of petitioners, certifying to their good character, and suggesting that they should at least be received on trial, and without wages.—

At length the interest became so general that even the sons of Rabbis and principal men were sometimes among the number of applicants.

From want of means and proper accommodation, the colonists were able to receive only a few of those who applied. The Jews, therefore, having become convinced of the practicability of engaging in agriculture, and of the immense advantages which would result to them from so doing, wrote an earnest appeal for assistance to enable them to cultivate, which great numbers desired to sign before a consul, pledging themselves to labor in the soil, and begged the colonists to send it to their friends abroad.

This interesting and important movement among the Jews awakened the deep interest of various parties in Jerusalem, and several influential gentlemen there, volunteered in aiding the Colonists to publish extensively the Jewish appeal in Europe and America.

From the Christian Observer.

[We have given the above as containing explanations & illustrations of matters and things alluded to in the interesting letters from Palestine, we have heretofore published. But it has an interest of its own, and Jerusalem, the holy land, &c., appear by the word of prophecy not only, but by actual occurrences to be destined to be the great, attractive centre of the world. We believe such will be the case in the Millennium; but we also believe that those, who anticipate that event, and run before the Lord, will run into the most dreadful trials and calamities. Oh friends and brethren, let us keep fast the word of CHRIST'S PATIENCE! Rev. 3.]

PAUL AT ATHENS.—Acts xvii.

The faithful minister of Christ—a man possessing the mind of Christ—a mind constituted to feel an ardent desire for the salvation of souls and the glory of God, hails with joyful anticipations the openings of Providence, which invite him to labor in those "white fields already to harvest," where the chance for success is encouraging. He feels the responsibilities too of such a situation; and he forgets not the precept of his heavenly Master, whereby he is required to be as wise as a serpent, and as harmless as a dove.

Paul the apostle of humanity, with a heart as large as the field of his labor, and a compassion as deep as the misery of those he was sent to relieve, in his missionary labors, arrived at Athens. This was the birthplace of Grecian culture and philosophy. To Athens the whole Roman world was indebted for its mental advancement. Great zeal for the honor of the gods, many of whom had here their temples and their altars, their admirers and worshippers, rendered Athens famous throughout the civilized world. Christianity indulging in aspirations for universal dominion, from a consciousness of her fitness alone to supply the religious wants of humanity, wished to be substituted for the superstitious forms of religion which were only deluding men. She depended principally upon her adherents, as her representatives to set forth her character and her claims. Christianity now had a worthy representative at Athens. One who had experienced her sin-pardoning, life-giving, and transforming power,—and who had partaken largely of her hallowed joys.

Paul, no doubt, felt the responsibility of his situation. It appears from the history in the Acts of the apostles, of Paul's journey to Athens, that it was at first his intention, to wait for the arrival of Silas and Timothy before he entered upon the work of preaching the Gospel; for he sent word to them "to come to him with all speed." But when "he saw the city wholly given to idolatry"—

when he saw around him so many statues, and altars, and temples, and works of art, receiving the honor due to the living and true God, he mused, and "while he was musing the fire burned." His holy zeal impelled him to speak, and he could not resist it.—"His spirit was stirred within him." 'He preached Jesus and the resurrection." He spoke in the 'synagogue to the Jews and devout persons." And as it was customary from ancient times at Athens for the people to assemble together under covered porticoes in public places, to talk with one another on matters of all kinds, unimportant or important, Paul, accordingly made it his business to enter into conversation with the people passing by, with a desire to draw their attention to that which more than any thing concerned them, namely the salvation of their souls.

He knew that however incompatible christianity might appear to the moral taste, and to the habits of the cultivated Greeks—that although the 'preaching of Christ crucified' might be 'unto the Jews a stumbling-block, and unto the Greecks foolishness,'—the Gospel could not be with-held. Neither could it be altered in any of its doctrines. "Though we, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed." It is not surprising then, that a faithful exhibition of the gospel, which would represent humanity as weak and helpless, and entirely and universally dependent upon a divine Saviour for salvation from sin, and for the means necessary to perfect a holy life and character; and which would represent the unity, the purity, and the spirituality of the Divine Being, should meet with opposition from such philosophical sects as the Epicureans and the Stoics. Such was the fact. These encountered Paul. The former denied a divine Providence, and held the world to be merely the effect of chance, declared pleasure to be man's chief good, and limited his existence to the present state; and the latter maintained the doctrine of a universal necessity, and proudly exalted their wise men as if they were in some respects superior to the Deity himself.

Both parties possessing a spirit imbued with the pride of Grecian philosophy, would look down upon Christianity, personated in the life of its crucified Author, and developed in the doctrines which Paul preached, merely as a rival of their own systems of superstition, and see but little in it to commend it to their views of piety and greatness. Yet Paul succeeded in interesting some, at least, of those who heard him, if not by the force of his arguments, by the novelty of his subject. And although they did not, apparently, form the most favorable opinions of Paul, yet there was something in his manner or subject, which inclined them to hear him further. And as his hearers increased, the place he occupied was found to be too small. "And they took him, and brought him unto Aeeopagus." This was a hill in the suburbs of Athens, on which the high court of Athens, famed for the justice of its decisions, sat. What an association of sublime ideas fills the mind at the contemplation of this meeting on Mars Hill! How classic the place! How learned the audience! How eminent the speaker! How transcendently great the subjects discussed! The character of God —The origin, degeneracy, unity, and destiny of the human family! The resurrection of the dead! The judgment day and Christ the Judge! It was one of the most important periods in the history of the apostle Paul. He no

doubt fully appreciated the position of responsibility which he occupied, and felt his weakness and his strength.

His discourse on this occasion is a noble sample of his wisdom and eloquence. So well acquainted was he with his calling, that he could readily adapt his discourse to the occasion. From his religious training both as a Jew and as a Christian, he must have been highly disgusted with the universality and grossness of the idolatry which surrounded him. We, therefore, might expect that the first expressions from him, would be exclamations of holy indignation at the staring idols which met the passers-by at every conspicuous place, and at the deluded multitude which was rendering them homage. And that his first utterances were not of this character, proves his self-denial, self-command, and remarkable discretion.

Instead of denouncing the whole religious system of the Greeks as of an evil origin, he appealed to the truth which lay at its foundation. He recognized a religious element in their nature—a strong tendency in their minds to something divine. "Ye men of Athens, I perceive that in all things ye are too superstitious." Paul's language with which he commenced his discourse, would not be as offensive to his hearers as we might infer, to judge from our language into which his has been translated. The original word used by Paul, of which superstitious is a translation, denoted something good as well as evil. He begins with acknowledging the strong religious feeling of the Athenians, a highly commendable feeling when wisely exercised, but in their case very erroneously directed. He gives as a proof of their religious zeal, that he discovered an altar dedicated to the unknown God. He presents himself as a person who is ready to lead them to a clear knowledge of the object of their religious feeling. And said he, "whom ye ignorantly worship, him declare I unto you."

As the Greeks did not feel the same veneration for, or place the same confidence in, the Old Testament Scriptures that the Jews did, Paul did not think it advisable to refer to those inspired oracles to prove his positions on this occasion, as he did when he had a Jewish audience before him. When prophets and apostles labored to impress the Jewish mind with suitable feelings of adoration, gratitude, fear and love, towards God, they pointed to "the marvellous things which he did in the sight of their fathers in the land of Egypt, in the field of Zoan." But when they labored to produce these devotional feelings in the Gentile mind, God's character as manifested in the works of creation, was pointed to.

Paul shows that the God whom he declares unto them, made the world and all things therein. That he is Lord of heaven and earth. And that he dwells not in temples made with hands, or confines not his presence to such temples alone. Neither is he worshipped with men's hands. The worshippers of idols clothed their images with splendid garments, and waited upon them in other services not becoming the majesty and purity of the divine nature. God needed not such services from men. For he is the all-sufficient One, who has given to all life and breath and all things. He is the common Father of all nations of men. "For he hath made of one blood all nations of men." We here see the Christian stand-point, which Paul occupied, and from which he recognized the unity of the human race. The unity of the Godhead, which he was decla-

ring in opposition to polytheism, would naturally lead him to the doctrine of the unity of the human race. And when we survey the different nations of the earth from the standpoint of Christianity, we shall recognize them as parts of the great brotherhood of man.

God has not only made all nations of the earth, but has likewise "determined the times before appointed, and the bounds of their habitation." As Lord of heaven and earth, whom Paul declared him to be, he has directed the development of the human race. This truth is seen in the dealings of God with the Jewish, as well as with Gentile nations. For they are all under his control. And God's great purpose in directing the rise and fall, and the various changes of nations, is so to reveal the perfections of his character, that men may be inclined to seek him.—"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Sad truth! God is near, yet not felt—near, yet not perceived. The apostle in declaring further men's relationship to God, affirms, it is "in him we live, and move, and have our being." And in harmony with this Christian doctrine, he shows, was the sentiment of one of their own poets, which declares, "We are the offspring of God."

How just is the inference Paul draws from this beautiful truth! And how tenderly does he make the application of it unto their case! "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." Strange indeed, that a race of beings like men, possessing the intellectual faculties and moral feelings that men do, should not see the absurdity of acknowledging themselves to be the offspring of gold or silver or stone, or of some inanimate object! If the sentiment of Aratus the Greek poet was correct, the religious system of the Greeks was extremely absurd.

Instead of pursuing his argument against idolatry, the apostle leaves his hearers to make the application of the truths he had presented. He indirectly shows that the cause of the defects in their religious system, was ignorance—and that the state of ignorance through which they had been passing, extenuated in some measure their guilt, although by no means releasing them entirely from it.

But now, God having introduced another dispensation, affording increased opportunities for knowing, and additional facilities for doing his will; having sent his own Son "into the world to bear witness to the truth," whose divine commission was confirmed by many notable and public miracles; and especially "was he declared to be the Son of God with power, by the resurrection from the dead;" and having had the Gospel preached to them, authoritatively 'commands all men every where to repent,' and urges obedience to this command, upon the solemn consideration, that 'he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

Thus did the great apostle improve his time in a masterly manner, in setting forth some of the great truths of the Christian system. And while he confined himself to the general doctrines of the Deity, he was heard without interruption. But when he touched upon

the doctrine of the resurrection of the dead, a doctrine peculiar to Christianity, a doctrine which plainly distinguished Christianity from the religious system of the Greeks, he was interrupted with ridicule on the part of some of his hearers. Others expressed a willingness to hear him again of this matter. Here ended the apostle Paul's noble defence of Christianity at Athens. The success which attended the apostle's labor on that occasion, was not as great as we might have expected it would be. We must not, however, conclude that the few persons who are said to have believed, were the only fruits of Paul's preaching at Athens on that occasion. There was, no doubt, "bread cast upon the waters" at that time, which was found "after many days."

We see that while Paul passed through the streets of Athens, his mind was filled with such pious and benevolent affections as became the mind of a Christian and an apostle; and beholding this inscription, *To the unknown God*, he applies himself immediately to declare him unto them. Adored be the divine goodness, that we are from our infancy happy in the use of such divine instructions as he gave the Athenians and others: and that though we worship a God whose infinite perfections can never be traced out, he is not an entirely unknown deity to us! May he be known, adored, and obeyed, wide as the works of his hands extend: Even He, the supreme Lord of all, who made heaven & earth, and all that is in them; in consequence of which he is infinitely superior to all our most exalted services, as well as beyond any of those representations of him which the ignorance and folly of men have invented in gold, silver, and stone.

His power created all, and by his goodness all are supported. Let us consider ourselves as his offspring, honoring and loving him as the great Father of our spirits; and since we have so necessary & uninterrupted a dependence upon him, since in him we live, and move, and exist continually, let all the affections of our hearts, and all the actions of our lives, be consecrated to his service. And this so much the rather, as it evidently appears by the revelation of his Gospel, that he does not overlook us, but in the most solemn manner calls upon us, and upon all men every where, to repent, and to return to him; setting before us in so clear a view the awful solemnity of that appointed day *in which he will judge the whole world in righteousness, by that man whom he hath ordained* to this glorious purpose, even by Jesus, to whom, as the Son of man all judgment is wisely and righteously committed. The Lord grant that we may all *find mercy of the Lord in that day!* In the mean time, may the declaration of it bring multitudes to repentance and faith; and especially may it work thus on those who, like Dionysius and Damaris, are distinguished by their rank and circumstances in life, that their usefulness in the world may be as extensive as their influence, and their names precious in the church among those that are yet unborn.

J. Q.

POSTHUMOUS INFLUENCE.

Dying is a part of one's life here in the world. It is in a sense, "his last will and testament," by which he hands over his life to posterity—the act by which he sums up his testimony as a moral agent, and solemnly affixes to it his name, and gives it a place among the permanent influences of the world. Dying, we all know does not put an end

to man's influences in the living world: often it only serves to quicken it and give it a wider scope. The same law which constrains every man to live for others, will give effect to his life when he is dead.

One's living presence in the world is not essential to the exercise of influence, either for good or evil. The stone cast into the water speedily sinks, but its effects flow on till they reach the shore. So a man's life continues to flow on in its effects over the wide surface of human being, and down the ever-widening stream of time.—He cannot gather up his influence when he comes to die, and take it with him out of the world.—He cannot bury his example—the moral atmosphere he has created and spread around him—with his dust in the grave, and so prevent it from doing any further mischief. He cannot take back his last angry words, call in his ungodly principles, blot out his evil deeds, correct his mistakes and errors, and so put an end to his moral and responsible being on earth.—Many a dying man would give worlds, were they his, could he but do this. It would smooth many a man's dying pillow could he but drag with him, into the oblivion of the grave, his infidelity, his evil example, or all the bad influences which he has originated that they might not survive him to curse his memory, to blast the character and happiness of his children, to pain the hearts of his best friends, and entail ruin and damnation on the world. But he cannot do this. He has no power over his life,—He cannot even die to himself. He cannot separate his being from the being of the world in this last solemn act. All along through life his being has been entering into the being of others: and, while his body moulders away in the grave, the spirit of the man will be as active in the world as ever. He cannot stay in death the waters which his own hands have wantonly let out. He has been busy while living. [illegible] broadcast in the soil of this earth the seeds of an evil life? and that seed will live and bring forth its kind until the fires of the last day shall have consumed the world. He may dispose of his property in his "last will and testament;" he may order when and where his body shall be buried, and what kind of monument shall mark the spot; but that which formed his moral being he cannot touch. His evil example, his wicked sentiments, his misguiding influence will mock his dying fears and regrets, riot over his ashes, and, like evil spirits, walk the earth to carry on the work of sin which he began while yet alive.

It was the actual remark of a dying man whose life had been poorly spent, "Oh! that my influence could be gathered up and buried with me." He realized in that thoughtful hour the fearfulness of having one evil influence going on accumulating in the track of coming ages, perpetuating his ungodliness in a world of immortal beings and sweeping over a wider and yet wider surface from generation to generation. But his wish could not be gratified. That man's influence survives him. It still lives, is still working on, and will live and work while there are beings in the world for it to work upon. He could not when he came to die, and perceived, in the dawning light of eternity how evil and injurious his influence had been, put forth his dying hands to arrest the stream. It was too late. He had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and coffined, and buried out of sight, but an ungodly soul-ruined influence—that the grave had no power over.

Let no man think that death will end his life. Individual life is bound up in the life of the world. The foot-prints made while passing through it will abide, as if made in the solid rock: and many a traveler, coming after will be guided by them in his great journey to the

future; and that path will come in time to be trodden hard, so many will go therein. Long after the marble monument, which affection may rear over the grave, shall have crumbled to dust, the influence of the life which it commemorated will live on fresh and effective as at first.—While time itself endures, that influence which life is now treasuring up, and giving form and force, will speak in praise or in blasphemy. It will make impressions on minds and hearts which no man or angel can efface. With every revolving sun it will touch cords that will vibrate to all eternity, responsive to the melody of heaven or the wailings of the damned. "For none of us liveth to himself, and no man dieth to himself." Life is no jest or trifle, invested, as it is, with such a responsibility—possessing, by the laws of its being such an undying power for good or evil. Every man's accountable being reaches not only to his grave, but actually stretches on its effects to the judgment day. Every act of this brief life has numberless relations, and takes hold on the coming future, and will have an effect on the final results of probation. Every man of us, humble and insignificant as we are personally, will make our influence to be felt on the character and moral training of future generations of mankind; and for that influence we shall be held to strict account in the day of reckoning. What an opportunity has the good man to honor his God and Saviour, identify his name, and piety, and influence with all that is great and glorious in a world redeemed! And what consequences cast their shadows out of a coming future, and warn the ungodly to beware. Could the wicked man transport himself forward to the day of final revelation, and see at one view, all the final consequences of a single sin, traced out along all the lines of its influence and evil effects, he would not dare to put forth his hand to commit it. In all our plans of living, and in all our preparations for dying, let us not fail to remember that "none of us liveth to himself, and no man dieth to himself."

N. Y. Evang.

Does the Romish Church discourage the Reading of the Bible?

In 1553, a number of bishops convened at Bologna to give advice to Julius III., as to the best means of sustaining the Romish Church against the Reformers. The following is their counsel touching the Scriptures:

"Finally it is necessary that you carefully watch and labor, by all the means in your power, that as small a portion as possible of the Gospel (above all in the vulgar tongue) be read in the countries subject to your rule, and which recognize your power. Let the little that is read in the church suffice; and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly, it must be acknowledged, that if any one examine it with attention, and then compare in detail what it contains with what is practised in our churches, he will find very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now, from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease, till all is divulged in public, and we are rendered objects of universal hatred. These writings, therefore, must be withdrawn

from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former."

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B., No. 1038. There is no reason to question its genuineness; for what inducement can there be to forge such a document, when it does but accord with the constant practice and confession of Papists?

The council of Trent, two years after this, established a number of rules respecting prohibited books, among which is the following—"Whereas experience has demonstrated, that if it be permitted everywhere and without distinction, to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men; it shall be left to the judgment of the bishop, or the inquisitor, to grant, with the advice of the ecclesiastic of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles, without such permission, shall be debarred from absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Home Missionary.*

For the Visiter.

REMARKS ON LUKE XXIV. 46, 47.

"And he said unto them, thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Dear brethren—editors of the Gospel Visiter: At this time I am laboring under bodily ailment; so much so, that I am not able to write with a steady hand. Yet I must acknowledge that God is gracious in all his dealings with us,—and with the apostle I will say, I thank my God that I am what I am. Having a desire, once more through the Gospel-Visitor, to give my views of the important doctrines contained in the text of Scripture at the head of this article.

I shall notice two truths contained in the passage. First, it behooved Christ to suffer. Secondly, repentance and remission of sins must be preached among all nations, beginning at Jerusalem. First, it is worthy of remark, that it is clearly revealed in both the Old Testament and New, that he was to suffer and die. And why did it behoove to suffer and die? The principles involved in the death and sufferings of Christ, are too little considered I fear, by the professing as well as by the non-professing world. Indeed, to my mind, there is but little doubt of this. Let us now inquire to know the design and purpose of his suffering and death. This the Scriptures of divine truth will clearly show; and it can only be known from this source. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3: 18. In this text we have one reason given why it behooved him to suffer and die, and that is, "to bring

us to God." We learn then from the text just quoted, that by nature, we are "aliens from God," and "children of wrath." And this was once the condition of the whole human race, being sold under sin, it was lost, ruined, helpless, and destitute of every thing that was good. And in this condition man had to struggle with the elements of a disordered nature.

For this crisis, however, in human existence, there was a cause; and I believe we may justly ascribe it to man's violation of the law of God. That law was holy, just, and good. It could be nothing else. For God being infinite in wisdom, goodness, and power, could give no law but a perfect one. What may be said of God's character, may be said of his law or word. The apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1: 1—3. The creation of the heavens, and the earth, and all things, clearly demonstrate "his eternal power and Godhead." So that all created things in nature which have a being, are peculiarly related to the power that produced them. If this was not the case, all creation would be independent, of any power to regulate it, but the inherent power of its existence. But let us lift our eyes up to the blue canopy of heaven that covers us, and what do we see there?

The sun, moon and stars that were called into being, when he meted out the heavens as a span. And has he not fixed their respective habitations? and do they not in regular concert, and in obedience to that law which governs them, bring the seasons round and shed their happy and salutary influences upon all creation below? And are they not all moving in harmonious obedience to that law which he who "comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," gave them? We answer they are. I have now endeavored to show that all created things whether animate or inanimate, stand in a peculiar relation to their author, and are governed by a positive law received from him. I come now to consider the relation which man as an intelligent being sustains to God. And first, I will speak of his primitive or primeval state with God in Paradise, or garden of Eden. It will be admitted by all, that while Adam was in the garden of Eden, he had union and communion with God. And I think it could not be otherwise, from the fact that he was created in the image and likeness of God. Man was, consequently, exalted above every creature made out of the dust of the earth. This then being the situation, man was placed in, he was honored, favored and blessed—honored, in being permitted to bear his Maker's image, and blessed, in being permitted to hold communion with him. And what character can we conceive of man formed under such circumstances, but one of holiness and righteousness?—a perfect character.

And is it not just and reasonable to conclude that man should be governed by an express and positive law, as we have seen all nature is subject to law? Man cannot be an exception. What we know of man's early history is from the Bible. We learn from that, "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed, to dress and to keep it." Let us now see whether there was not a law given to man with specific grants, and

special prohibitions contained in it. When God had caused the earth to produce every tree that was good for food, he commanded the man, saying, "Of every tree of the garden thou mayest freely eat." Gen. 2 : 16. Here was a special grant and privilege conferred by his Creator. "But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day thou eatest thereof thou shalt surely die." v. 17. Here was the law of prohibition, with the penalty of death affixed.

Here then was the peculiar relation which man stood in to God. He was a subject of the divine government, God having given him a law to test his obedience. And as I have before said, it was just and proper, that man, as well as all other parts of God's creation should be governed by law. There is this difference, however, between man and other parts of God's creation ; man being an intelligent and moral being, could commit sin by violating the law of God. Here it may be asked, was man free to act? Did he voluntarily and from choice do as he did? I answer in the affirmative, he did. For this is plain from the nature of the law which he received. It gave him the right to eat certain fruit, and this showed he had the power to eat. It likewise contained a prohibition, forbidding him to eat the fruit of a certain tree, and this also showed that he had the power to abstain from eating of that fruit; for it would seem to be unjust for God to require of man what he could not do. This seems to be the nature of all law ; that is the subjects of law can obey or disobey as they may choose to do.

And as this was the condition in which man was placed, he was accountable for his actions. He was a free agent—If he did well he was to be rewarded—if he did evil he was to be punished. And life and death were thus set before him. It was his privilege to continue in the enjoyment of that communion which he had with his God. But how long did he continue in that holy and happy state? It seems the period was short. For lust soon began to conceive, "and when lust hath conceived, it bringeth forth sin : and sin when it is finished, bringeth forth death." James 1 : 15. This was when man put forth his hand, and took of the forbidden fruit, and eat thereof. For the law declared in the day thou eatest thereof thou shalt surely die. Here was the great apostasy, which sin brought about. But the penalty of the law must be inflicted. And man was brought to an account, and the sentence of death was pronounced upon him in these words ;—"dust thou art, and unto dust shalt thou return." God traced sin to its origin, and pronounced a curse upon the serpent because he had beguiled Eve ;—and cursed the earth on account of man's sin, or violation of the divine law. I want to show, by referring to these subjects, that no subject of God, can transgress his law and go unpunished. The word of God affords abundance of evidence to prove this position. We are therein taught that God is "of purer eyes than to behold evil, and that he cannot look on iniquity." Again, it is said, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10.

Having now seen that man through transgression is subject to the wrath of God, and that the terrible judgments of God must come upon him,—and that he

is deprived of his primitive glory—turned out of the garden of Eden—subject to numerous evils, such as disappointment, pain, and temporal death. But are these all the evils he is exposed to through transgression? "The soul that sinneth, shall die." I can apply no other interpretation to this and many other passages in the scriptures, than that which will require the sinner to die a spiritual death. The condition of man in his apostate state, is indeed a dreadful one! Ruined and miserable now, and doomed to a terrible gulf hereafter, if he dies in his sins.—But dear reader, we will now change the subject, and see whether something cannot be said, of a more pleasant kind. God was not willing to leave man in this lost state, without making an effort to save him. We read that the seed of the woman should bruise the serpent's head. This was a glorious promise, and given immediately after the first great transgression. In the fulness of time, this promised seed came. He triumphed over death, hell, and the grave—"led captivity captive, ascended up on high and gave gifts to men." Here was the compassion of a God. Abraham received a promise, that in his seed, all the nations of the earth should be blessed.—

Moses foresaw the promised Saviour, and said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you." Deut. 18: 15. Further it was said, "the sceptre shall not depart from Judah, nor a law-giver from beneath his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49: 10. The children of Israel perpetuated and preserved the memory of his coming in their worship—in their symbols and types. Isaiah said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9: 6. Daniel in one of his visions, saw the kingdom of Christ, represented by a 'stone cut out of the mountain without hands, and it became a great mountain, and filled the whole earth." Dan. 2: 34. 35. Again, "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7. "He shall see of the travail of his soul, and shall be satisfied." Verse 11. David says: "Thou art my Son, this day have I begotten thee." Ps. 2: 7.

Dear reader, can you doubt that Christ has come in the flesh, and fulfilled the many prophecies we have quoted, which relate to him? More evidence might be produced to prove that he was long promised before he came into the world, and that he was to come to die for sinners, and to redeem them from under the curse of a broken law. "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Dear reader, I now conclude this communication, by saying but little upon the second part of my text. Let it for the present suffice to say, that Jesus Christ has brought life and immortality to light through the Gospel. And that God has no pleasure in the death of the wicked—but he wills rather that the wicked turn from their evil way and live. Therefore the apostles were to go and preach the Gospel to every creature,

and offer salvation to all. But they must commence at Jerusalem. There Christ died and there he rose. And he became the first fruits of them that slept. And all who believe in him and obey him, and live and die in him, will he raise up at the last day.

A TENNESSEEAN.

UNIFORMITY OF CHRISTIAN CONDUCT.

As it is an easy thing to worship God with forms of words, and to observe times of offering them unto him, so it is the smallest kind of piety.

And on the other hand, as it is more difficult to worship God with our substance, to honor him with the right use of our time, to offer to him the continual sacrifice of self-denial and mortification; as it requires more piety to eat and drink only for such ends as may glorify God: to undertake no labor, nor allow of any diversion, but where we can act in the name of God; as it is most difficult to sacrifice all our corrupt tempers, correct all our passions, and make piety to God the rule and measure of all the actions of all our common life, so the devotion of this kind is a much more acceptable service unto God, than those words of devotion which we offer to him either in the church or in our closet.

Every sober reader will easily perceive, that I don't intend to lessen the true and great value of prayers, either public or private; but only to show him, that they are certainly but a very slender part of devotion, when compared to a devout life.

To see this in a yet clearer light, let us suppose a person to have appointed times for praising God with psalms and hymns, and to be strict in the observance of them; let it be supposed also, that in his common life he is restless and uneasy, full of murmurings and complaints at every thing, never pleased but by chance, as his temper happens to carry him, but murmuring and repining at the very seasons, and having something to dislike in every thing that happens to him. Now can you conceive any thing more absurd & unreasonable, than such a character as this? Is such a one to be reckoned thankful to God, because he has forms of praise which he offers to him! Nay, is it not certain, that such forms of praise must be so far from being an acceptable devotion to God, that they must be abhorred as an abomination! Now the absurdity which you see in this instance, is the same in any other part of our life; if our common life has any contrariety to our prayers, it is the same abomination, as songs of thanksgiving in the mouths of murmurers.

Bended knees, whilst you are clothed with pride; heavenly petitions, whilst you are hoarding up treasures upon earth; holy devotions, whilst you live in the follies of the world; prayers of meekness and charity, whilst your heart is the seat of spite and resentment; hours of prayer, whilst you give up days and years to idle diversions, impertinent visits, and foolish pleasures; are as absurd, unacceptable service to God, as forms of thanksgiving from a person who lives in repinings and discontent.

So that unless the common course of our lives be according to the common spirit of our prayers, our prayers are so far from being a real or sufficient degree of devotion, that they become an empty lip-labor, or, what is worse, a notorious hypocrisy.

Seeing therefore we are to make the spirit and temper of our prayers the common spirit and temper of our lives, this may serve to convince us, that all orders of people are to labor and aspire after the same utmost perfection of the Christian life. For as all Christians are to use the same holy and heavenly devotions, as they are all with the same ear-

neatness to pray for the Spirit of God; so is it a sufficient proof, that all orders of people are, to the utmost of their power, to make their life agreeable to that one spirit, for which they are all to pray.

As certain therefore as the same holiness of prayer requires the same holiness of life, so certain is it, that all Christians are called to the same holiness of life.

A soldier or a tradesman, is not called to minister at the altar, or preach the gospel; but every soldier or tradesman is as much obliged to be devout, humble, holy, and heavenly-minded in all the parts of his common life, as a clergyman is obliged to be zealous, faithful, and laborious in all parts of his profession.

And all this, for this one plain reason, because all people are to pray for the same holiness, wisdom, and divine tempers, and to make themselves as fit as they can for the same heaven.

All men, therefore, as men, have one and the same important business; to act up to the excellency of their rational nature, and to make reason and order the law of all their designs and actions. All Christians, as Christians, have one and the same calling, to live according to the excellency of the Christian spirit, and to make the sublime precepts of the gospel, the rule and measure of all their tempers in common life. The one thing needful to one, is the one thing needful to all.

The merchant is no longer to hoard up treasures upon earth; the soldier is no longer to fight for glory; the great scholar is no longer to pride himself in the depths of science; but they must all with one spirit *count all things but loss, for the excellency of the knowledge of Christ Jesus.*

The fine lady must teach her eyes to weep, and be clothed with humility.—The polite gentleman must exchange the gay thoughts of wit and fancy, for a broken and a contrite heart. The man of quality must so far renounce the dignity of his birth, as to think himself miserable till he is born again. Servants must consider their service as done unto God. Masters must consider their servants as their brethren in Christ, that are to be treated as their fellow members of the mystical body of Christ.

Young ladies must either devote themselves to piety, prayer, self-denial, and all good works, in a virgin state of life; or else marry to be holy, sober, and prudent in the care of a family, bringing up their children in piety, humility and devotion, and abounding in all other good works, to the utmost of their state and capacity. They have no choice of any thing else, but must devote themselves to God in one of these states.—They may choose a married or a single life; but it is not left to their choice, whether they will make either state a state of holiness, humility, devotion, and all other duties of the Christian life. It is no more left in their power, because they have fortunes, or are born of rich parents, to divide themselves betwixt God and the world, or take such pleasures as their fortunes would afford them, than it is allowable for them to be sometimes chaste and modest, and sometimes not.

They are not to consider how much religion may secure them a fair character, or how they may add devotion to an impertinent, vain, and giddy life; but must look into the spirit and temper of their prayers, into the nature and end of Christianity, and then they will find, that whether married or unmarried, they have but one business upon their hands, to be wise and pious, and holy, not in little modes and forms of worship; but in the whole turn of their minds, in the whole form of all their behavior, and in the daily course of their common life.

Young gentlemen must consider what our blessed Saviour said to the young

and offer salvation to all. But they must commence at Jerusalem. There Christ died and there he rose. And he became the first fruits of them that slept. And all who believe in him and obey him, and live and die in him, will he raise up at the last day.

A TENNESSEEAN.

UNIFORMITY OF CHRISTIAN CONDUCT.

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Young gentlemen must consider what our blessed Saviour said to the young

gentleman in the gospel: he bid *him sell all that he had, and give it to the poor.* Now though this text should not oblige all people to sell all yet it certainly obliges all kind of people to employ all their estates in such wise, and reasonable, and charitable ways, as may sufficiently show that all that they have is devoted to God, and that no part of it is kept from the poor to be spent in needless, vain, and foolish expenses.

If, therefore, young gentlemen propose to themselves a life of pleasure & indulgence, if they spend their estates in a high living, in luxury and intemperance, in state and equipage, in pleasures and diversions, in sports and gaming, and such like wanton gratifications of their foolish passions, they have as much reason to look upon themselves to be angels, as to be disciples of Christ.

Let them be assured, that it is the one only business of a Christian gentleman, to distinguish himself by good works, to be eminent in the most sublime virtues of the gospel, to bear with the ignorance and weakness of the vulgar, to be a friend and patron to all who dwell about him, to live in the utmost heights of wisdom and holiness, and show through the whole course of his life a true religious greatness of mind. They must aspire after such a gentility, as they might have learnt from seeing the blessed Jesus, and show no other spirit of a gentleman, but such as they might have got by living with the holy apostles. They must learn to love God with all their heart, with all their soul, and with all their strength, and their neighbor as themselves: and then they have all the greatness and distinction that they can have here, and are fit for an eternal happiness in heaven hereafter. Thus in all orders and conditions either of men or women, this is the one common holiness, which is to be the common life of all Christians.

The merchant is not to leave devotion to the clergyman, nor the clergyman to leave humility to the laborer, women of fortune are not to leave it to the poor of their sex to be discreet, chaste keepers at home, to adorn themselves in modest apparel, shamefacedness and sobriety; nor poor women leave it to the rich to attend on the worship and service of God. Great men must be eminent for true poverty of spirit, and people of a low and afflicted state must greatly rejoice in God.

The man of strength and power is to forgive and pray for his enemies, and the innocent sufferer that is chained in prison, must, with Paul and Silas, at midnight sing praise to God. For God is to be glorified, holiness is to be practised, and the spirit of religion is to be the common spirit of every Christian in every state and condition of life.

W. Law.

REVIEW OF DR. HERRING.

Dear brethren, Kurtz & Quinter.—In the July-No. of the Gospel Visitor, I read an "Open Address to the beloved brethren in America, from the brethren in Germany." Which I think demands a reply from the brethren. I will therefore write a few of my thoughts on the subjects for the columns of the Visitor.

The writer of the address (Dr. F. Herring I suppose) after giving an account of their coming to the knowledge of the truth, and of their baptism, and also how their joy was interrupted, because of the coming among them some Baptist brother, who *said* they derived their baptism from the Waldenses, and taught them the better way &c. See Address, July-No. page 176. And finally he tells us that they were baptized again by a certain 'Onken,' and then reviews the origin of the *brethren* and their baptism; & then calls upon us 'not to defend this baptism as of scriptural validity.' I would ask Dr. Herring, upon what

ground should the brethren doubt the 'scriptural validity' of their baptism? Surely not upon the ground, as he would say, that the first one that baptized the brethren was unbaptized himself. I believe that under the circumstances under which those eight humble seekers after truth came together, they were authorized, and qualified from heaven to do as they did; for I am doubtful whether at that period of time there was a single baptized person on earth, that is baptized right, *the Waldenses notwithstanding*. What evidence has Dr. Herring that the Waldenses hold the genuine baptism, when it was only in the year 1160 that Peter Waldus employed a certain priest named '*Stephanus de Evisd*,' to translate the four Gospels with other books from Latin into French, and only in 1180 did Peter begin the work of the ministry; and although the Waldenses hold many evangelical principles, for which we may call them brethren.

But not by any means is it certain that they always had the true baptism, for it is evident from historical accounts we have of this people, that some of them have admitted infant baptism, and some of them reject baptism altogether. While Dr. Wall has labored to prove that infant baptism was generally practised among them. Hence we infer a difference in the accounts of the humble persecuted christian brethren. One thing is clear to my mind, that is, if the Waldenses had the right baptism at the time 'Onken,' received his baptism from them they array themselves revived it as our dear brethren did, when they revived the work of the Lord, in the stream 'Aeder.'

Dr. Herring quotes the promise of the Saviour, "Lo I am with you always even unto the end of the world." But the Dr. has omitted the *condition*, namely "teaching them to observe all things whatsoever I have commanded you," then Lo &c. But as the church from the days of Constantine became degenerate and did not teach the observance of all the Lord's commands, so that the glory of the Lord departed, and although the Roman Catholic church can trace her origin back to the apostles in a regular line of succession, yet she is not now the church of Christ, because of her superstition and idolatry, and I suppose Dr. Herring himself would refuse to receive baptism from her, notwithstanding her line of succession.

I believe that there has been a time since Christ organized his church on earth, that it has been disorganized. For during the period that superstition and idolatry covered the earth as thick darkness, then the two witnesses were slain, but as their dead bodies were not permitted to be buried, but to lie in the street spiritually called Sodom and Egypt. But when the Spirit of life from God entered into them and they once more stood upon their feet. I believe that at the time the brethren revived the work of the Lord, then it was that the spirit of life from God entered them, and they stood once more upon their feet.—The church in King Ahab's reign was disorganized, the prophets were killed, and the altars were dug down. And this was at least 3½ years, when Elijah revived the work again, and repaired the altar. And as God did not object to the circumcision made by Zipporah, as being invalid, because performed by a woman, and not circumcised herself; surely then God will not object to the brethren's baptism because he revived his work in them by giving them the spirit of life from himself. Surely

then Dr. Herring should not upon the ground that he was baptized by one he knows not how he received his baptism, and one too who differs with the Dr. as regards the mode; for he says himself, that afterwards the man that baptized him went with the Baptists, saying that a single immersion was as good as trine, and in all probability, if the Dr. knew all the truth, this man might be baptized by a single immersion, and so at best, only baptized in part, which the Dr. don't believe to be right according to his views.

I now come to review the Dr's second fault he finds with the brethren, Namely, the baptizing our candidates on the knees; and would wish to know from what we take a valid scriptural proof for this position in baptism, and then in a kind of boasting triumph he says "but well we know some scripture evidence for the contrary of this form of baptizing on the knees." And then calls attention to Romans 6 : 3. 4, and then distorts the truth of God's word so as to suit his own peculiar way of thinking, by saying, "Baptism is called a dying and being buried with Christ," &c. When in truth there is no such word in the text referred to as calling baptism a dying. I will give the text. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his *death*? Therefore we are buried with him by baptism into death : &c—5th verse 'For if we have been planted together in the likeness of his death'—How self-evident in the apostle's reasoning here, that in the death of Christ the believer has life, and that by a believer's baptism he is buried in his death, as well as *planted* into his death, and thereby has all the merit, and benefits of his death transferred to the believer. The apostle does not so much as hint at his grave. He does not say that we are buried by baptism in his grave, but in his death. The Christian in his baptism is planted in the likeness of his *death*, not grave. Now then as we are buried by baptism into death, so we should walk in the newness of life, and by baptism are planted in the likeness of his death, we shall be also in the likeness of his resurrection. How very absurd is the Dr's. view on this subject? hear him. "Now if baptism is to represent the death and burial with Christ, then the candidate must be baptized in the same manner a corpse is buried." Did you ever hear more? I guess at that rate few would be willing for the Dr. to give them the finishing touch. It is evident that the Lord's body was laid in the grave in the after part of the sixth day of the week, and his body remained there until the morning of the first day, one entire, and two parts of days. I guess if br. Onken had thus in the same manner buried Dr Herring in his baptism as he says it should be done, he would not have written an open address to the brethren in America.

Now as regards the kneeling posture in baptism. I will say, whenever the Dr. shows the brethren in America, where it is written, that when men worship, and serve God they shall stand on their feet and throw themselves on their backs, then I will shew him where it is written, that at the name of Jesus every knee shall bow, and also in more than one hundred different places in the scripture where the ancients worshipped God by falling on their knees, and bowing their face toward the ground. It is true that I read in the scripture of the ill tidings brought to the priest Eli, of the capture of the ark, &c., that he fell backward from his seat, 'but he

broke his neck,' and also when the enemies of the Lord came to take Jesus, after he told them that he was the one they came to take they went *backward* and fell to the ground.

And again the Saviour while on earth, said he had a baptism to be baptized with, and how he was straitened till it be accomplished. Here the Son of God certainly had reference to his intense suffering, which certainly took place in the garden of Gethsemane, for there it was where he was exceedingly sorrowful even unto death; and in the baptism of suffering, he kneeled down and bowed his face to the ground, and we are told too he done this three times, and last of all, when in death, (into which we are to be baptized) he *bowed* his head and gave up the ghost, not one word said of falling backwards.

Next we come to feet washing, I will not argue the Dr's view on this subject, more than this, I will say that feet washing is to be observed by the members of the body of Christ, which is the church according to Paul, and as the members are all one in the Lord, and though one wash and another wipe, the brethren are in perfect order, for we are to wash feet among ourselves. (Luther's Translation.) In the church in which the writer labors there are two brethren and two sisters washing, and the same number wiping at the same time, and they have hardly time enough to get through in proper time. But on this point I do not think the brethren would find fault. The writer has at different times been in small churches when the Dr's way was observed, and I had no fault to find.

As regards the secret observance of feet washing, I don't believe that Christ ever designed any of his service to be performed in secret, but secret prayer, but even what he told them in the ear in the closet, they should proclaim from the housetop,—let the light be seen.

As regards the beard. The Dr. is at liberty to use his pleasure, this is no part of doctrine, I believe different, the apostle Paul says that it is a shame for a man to wear long hair, consequently when they are grown too long he may cut part off, which seemed forbidden under the law as much as maring the corner of the beard. However I leave this subject, without saying what I might say on it.

As regards the apparel, the Dr. says: "Now we hear beloved brethren, that you have adopted a certain form of apparel; and made it binding upon all who would join you." Now where the Dr. heard this, I cannot tell, one thing is sure, his information is not correct. The writer has been a weak member in the church for 19 years, and has been trying to preach the Gospel for the last 16 years and the brethren never told me so, nor did I ever hear it so said to any one, more than this, we teach; and desire to see, cleanliness; neatness; plainness and simplicity in dress; and think it very commendable for members when they come into the church to pattern as much as possible after the humble, faithful in the church. We with Paul would have the sisters, when praying, or worshipping God to have their heads covered, and this our dear sisters do by wearing on their heads a neat, plain hood; or cap, this covering I suppose the Dr. alludes to, when he has reference to the ancient vail, but as the Dr. did not tell our sisters what kind of *vail* the scripture vail is. Our dear sisters who desire to follow the lowly Redeemer certainly cannot think of wearing the modern vail, which certainly is an evidence of pride; for the women

who *fear not God wear them most.* What kind of garment the ancient vail was, I don't know, and Dr. Herring did not tell us. The one that Ruth had when in Boaz' threshing floor, was sufficient to carry in it six measures of barley, which I think was such a kind of apron which the ancient women wore, and which they would throw over their face at the meeting of the man, because of their modesty, for Sarah called Abraham Lord, and indeed it would sound unchristian now to hear a sister call her husband Lord.

Now as regards putting money at interest or usury, I have always found two sets of expositors, each one would dispose of the text to suit his own case; if he was a money-borrower he was loud in condemning interest-taking. If he was a money-lender it was different. Dr. Clark is of the opinion that usury in the law means compound interest, or unlawful interest. My own views are that it is well for brethren to act wisely in this matter. The word of God in Exodus 22 : 25. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." It seems clear to my mind that a poor brother might have money lent to him for a real service; as a charity on the part of the lender, and would be accepted as such by Almighty God. But to loan a brother money without interest, to speculate on, to have thousands of dollars of his brethren's money, to buy farms, and get rich of his brethren, this I believe would be usury before God and man.

D. P. S.

WORSHIP.

There is no exercise so delightful to those who are truly godly, as the solemn worship of God, if they find his powerful and sensible presence in it, and, indeed, there is nothing on earth more like to heaven than this. But when he withdraws himself, and withdraws the influence and breathings of his Spirit in his service, then good souls find nothing more lifeless and uncomfortable. But there is this difference, even at such a time, between them and those who have no spiritual life in them at all, that they find, and are sensible of this difference; whereas the others know not what it means.—And for the most part, the greatest number of those that meet together with a profession to worship God, yet are such as do not understand this difference.

Custom and formality draw many to the ordinary places of public worship, and fill too much of the room; and sometimes novelty and curiosity, have a large share; but how few are there who come on purpose to meet with God in his worship, & to find his power in strengthening their weak faith, and weakening their strong corruptions, affording them revision of spiritual strength and comfort against times of trial, and, in a word, advancing them some steps forward in their journey towards heaven, where happiness and perfection dwell! Certainly, these sweet effects are to be found in these ordinances, if we would look after them. Let it grieve us, then, that we have so often lost our labor in the worship of God through our own neglect, and entreat the Lord that, at this time, he would not send us away empty. For how weak soever the means be, if he put forth his strength, the work shall be done, in some measure to his glory and our edification.

LEIGHTON.

For the Gospel Visitor.

ON SINGING.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." "Let all things be done decently and in order." 1 Cor. 14: 15. and 40th verses.

I have been looking for an article on the subject of singing in the Gospel Visitor, but as yet, have not seen any. I will then open the subject, and perhaps some abler writer will take it up and handle it satisfactorily.

Singing is a part of divine worship. That is, if performed agreeably to the word of God. But sad to say! this noble science, (if I may so term it) has been seriously abused even among professing Christians, not to say the least about non-professors. The practice now established by different churches, of having a chosen choir, is, I think, taking the subject too far, and thereby abusing it. For when we meet to worship God, we should ALL be engaged in singing as well as in praying. And how are we to sing with a choir which is constantly introducing new tunes! I for my part cannot do it. Nay, I have been in meeting when I could not as much as say amen to what was sung, not being able to understand it, the hymn only being read before commencing to sing; and then the choir would not utter the words plain enough, that a person unacquainted with the hymn could not understand it. To such music the ears of God are deaf.

But we should do as Paul said he would, "sing with the spirit and with the understanding also," believing that God will hear us; for if we do not believe that, our singing will profit us nothing. When we sing, we should be engaged to God with heart and soul.—Yes we should have our minds engaged with heavenly and divine things, especially when we pour forth our hearts in the language of a David, which we often do in verses like the following:

"Lord, thou wilt hear me when I pray,
I am for ever thine;
I fear before thee all the day,
Nor would I dare to sin."

Now, dear reader, do you not think it is using God's name in vain, if we sing such verses as these with idle thoughts in our minds, perhaps fancying ourselves good singers, or trying to attract the attention of some individual? Such singing is idolatry in the sight of God. But on the other hand, if we sing with the spirit and with the understanding, we can unite in praising God. And I verily believe that God taketh delight in the songs of men, if they are devoted to him, and are performed in proper order. "Let all things be done decently and in order." Therefore we must have rules and regulations in our singing.—Let it be where it will, at home in family worship, or at meeting in public worship. We should all utter the same words at the same time, all sing the same tune on the same key. Now to do this, it is necessary that we acquaint ourselves with the science of music. Parents should instruct their children in this, as well as in reading. Yes, they should teach their little ones to sing as soon as they are able to raise their youthful voices to a tune, and as soon as they teach them to sing, they ought also to teach them what is meant by singing.

Some of our brethren are so much opposed to singing by note, that they will not allow their children either to attend a singing society, or to have a note or music book in the house; yet they would have their children to be good singers. Now for my part, I see no more harm in singing *Doe, Ray, Me*, or *Faw, Sol, Law*, than in saying *A, B, C*. The first are the principles of music, the second the principles of written language. And without these, none is perfect. But certainly, these things may be carried to extremes; singing, as well as speaking. But the abuse of a thing, is no argument against it. If our singing schools

are not conducted right, we ought to try to have them right, and not to destroy them. Nothing makes me feel more uneasy than discord in singing.—"God is a God of order and not of confusion." Let us then try to have all things done decently and in order. "For God is the King of all the earth; sing ye praises with the understanding." Ps 47: 7.

H. R. H.

CORRESPONDENCE

Of the Gospel-Visitor.

I cannot refrain from making a few remarks upon the 25th article of the proceedings of the annual meeting, with relation to the prohibition of lightning rods among the brethren. Now, statistics abundantly prove the infrequency of accidents from that source since their adoption. In all humility and deference I must say, that I regard it as unwise— unwise for us not to avail ourselves of scientific means, which God has placed at our disposal to protect ourselves and property from the destructive influence of the raging elements.—Now we know, that thunder and lightning, are nothing more nor less, than the manifestations of electricity upon a grand scale, and that any prominent object may be likely to draw it from the clouds, as well as from a Leyden jar charged with that subtile fluid.

Science has revealed this, and a Franklin has expounded its hidden laws, and discovered means in the lightning rod, of obviating its disastrous consequences. For every disease, God has provided a remedy—for every poison, an antidote—and for every sorrow, a balm of consolation. And he is unwise and must suffer, who despises them.

Would it not be madness and the height of temerity in a mariner to refuse to employ his compass, that he might be enabled to steer clear of shoals and sandbars, and thereby ride triumphantly over the turbulent billows, and arrive safely into port! No one, I am persuaded, in the nineteenth century, who knows any thing of the terrible effects of that devastating disease, the smallpox, would refuse to submit to the protecting influence of vaccination, as a means of warding of that dire contagion. Neither would any object to employ, in case of emergency, the chained lightning in communicating important intelligence to distant friends, by means of the telegraphic wires.

Let us then be careful brethren, while we pay our devotions to that source of all wisdom and scientific truths, we do not permit ourselves to be enveloped in the superstitious mist of the dark ages, when a Galileo was compelled through a mistaken religious opinion of his persecutors, to recant his assertions that the earth revolved around the sun. In short, let us first acquaint ourselves with new, scientific discoveries, before condemning them, and if good, appropriate them to our own individual comfort and advantage, as well as to the furtherance of the great cause of our Lord and Master.

J. S.

Communicated for the Visitor.

THE CONTEMPLATED SCHOOL.

Dear Brethren! — I feel like saying something to the editors and readers of the Visitor, and to the Brotherhood at large. From the first appearance of the Visitor up to the present time, I have been acting as agent, and, even a considerable time before the first No. was issued, I had sent on a small list of subscribers. It has always been a welcome Visitor to me, and often refreshed and encouraged me under the trials to which we are exposed in our pilgrimage below. I have read its pages carefully, and compared every idea that seemed new to me, with the standard of eter-

nal Truth,—and was made to rejoice, that the sentiments of the brethren harmonize so well; a few exceptions notwithstanding.

It has been a source of joy to me, to know, that the senior Editor used his utmost influence to keep up the German, and with many of us—the mother language, and that his endeavors are considerably patronized. But notwithstanding this, I do not look upon the Editors as infallible; and therefore as one, taking an active part in the circulation of the Visitor, I deem it my duty to have a watchful eye over its contents, both editorial or otherwise; and whenever I find any thing of which I cannot approve, I consider it my duty—and also feel full liberty—in love and meekness to give my views. Without any further preliminaries then, I will say, that such is the School under contemplation by the Editors. I have been watching the movement thereof from the first intimation till now. I have examined both sides as well as I could, and my conclusion is, (to use a medical term) the cure will be worse than the disease.

I said, as well as I could;— the one side can be seen pretty clearly, but what the other would or will be, if established, is only to be learned by experience, which is sometimes a very dear School. Much as I admire the idea of keeping up my mother tongue, in looking around on all the young brethren in my acquaintance, I can find none that I would like to see go to some high school, to get the necessary qualifications.

Ever since I read in the Visitor the quotation from Dr. Luther's description of those institutions, I have more of a disgust at them than before; and I frankly confess my surprise of the Editors, after inserting that quotation, and knowing in what light our old brethren always have viewed such institutions, that any thing of the kind should be attempted amongst us. (I write with a childlike freedom, from a pure motive of love, as to those with whom I consider myself bound with the cords of that love, which the world cannot sever, and which eventually will overcome error, and shall in me, if convinced in love.) It may be answered: the design is not to have a college, or such high schools, as those of which Luther writes. I would ask, what is there in a name? Quite certain it is, it would be a higher one than our Common Schools, else the qualification could be obtained there; and besides, such institutions are progressive,—it might start with teachers of limited education, and progress on till it would combine all the sciences taught in the very highest schools in the country, and yet be the same institution, and still pass under the same name. I have no doubt, but this was the case with the first high schools among other denominations, adding one branch to the other—one science to the other—till they gained the fame and renown in which they are now held by their respective admirers. It may be said, we need learned men among us. True, I admit all this; but, is "the Lord's hand shortened?" Is he not the same yesterday, to-day and forever? When he needed a Moses to lead his people out of Egypt, did He establish a school among His people to qualify him? Or when an apostle was needed, that possessed a good education, we find of no preparation being made in the church for his qualifications: but the instrument was ready, and answered the purpose too. Again, as we are told by old Br. A. Mack,—ponder on this dearest brethren—when our ancient brethren were yet somewhat in the dark, about the ordinances of God's house, a brother

come among them who understood Greek; and just so we may say of our own time. However some may say, this is not all the design in the school under contemplation; I will answer, this is one of the strongest grounds of objection that I have against the project: if started in the name of the brethren, and under their superintendence, of course every brother would have to be admitted that would ask for it, under the design of becoming school-teachers; now we know temptations are manifold, is there not then danger, that a new door might here be opened for the tempter, to reason with some of our young ministers on this wise: the brethren have a school of their own; it is true the design is to qualify school-teachers; but your education is too limited for the ministry, it will not hurt you to go a session or two; you can even say the object is to become school teachers; thus giving the secondary object, if one at all, for the primary one. And from this it may slide over into the custom of other denominations; to qualify them before they are chosen to the ministry. "A little leaven leaveneth the whole lump." If the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches." So you perceive I tried to examine the dark side of this question: however God only knows what the consequences will or would be; and should I have ventured too far into the future, I ask pardon of every one against whom I may have transgressed—whether God or man. Brethren what say you about it in general! I would like to know. I know the opinion of a good many.

RUFUS.

* * *

REMARKS.

We are, not at all, surprised to receive such a communication as the above, upon the subject of which it treats. Neither does it by any means offend us. Looking at the subject of education and the means to promote it from different stand points, as we shall be likely to do, since the circumstances under which we have been placed or the influences which have surrounded us, as well as our habits of reflection differ so much; and different persons will be likely to take different views of the subject. In the absence of any positive law of God either for the institution, or the prohibition of such a means for the promotion of the moral and intellectual improvement of our youth, we should prayerfully examine the subject in the light of an impartial judgment, and of solid arguments, and by the help of fair inferences drawn from the letter and spirit of the divine word. Br. Rufus says he does not look upon the editors of the Visitor as infallible; this is right,—we lay no claims to infallibility; and we hope that he and all others who look at the subject will not. And while we acknowledge our common fallibility, let us avail ourselves of all the light we can collect, to decide correctly upon the merits of the subject under consideration.

We shall state some considerations which have had a tendency to impress our minds with the propriety, and indeed with the necessity, of increased facilities among us, for affording our youth additional opportunities to what our common schools give, for obtaining education. Powerful efforts have been made within the last few years to awaken a more general interest upon the subject of a liberal education. These efforts have been in a measure successful. And there is now a much more general inclination manifested to acquire knowledge, than there was some

years ago. This increased interest upon the subject of education has shown itself among our brethren, as well as in other religious denominations, and throughout the country generally. And what shall we do under the circumstances of the case? This is a question which is urged upon our consideration at the present time, and which assumes a degree of singular importance.

Shall we as a religious denomination throw ourselves into a hostile position against the onward march of intellectual improvement? Some might be ready to assume such a position, but I think the church would not. And what if it would? Its opposition would avail but little. It might pass resolutions at its annual councils against the brethren giving their children any thing more than a common school education, but many could not reconcile submission to such resolutions with their sense of duty, and could not be governed by them. Others might submit, and oppose their sons as long as they had authority over them, but such sons, should they have an inclination for learning, as soon as they were free from parental authority, would labor to acquire an education, and would then labor under disadvantages.

If our youth now desire any thing more than a common school education, they are compelled to resort to institutions not under that pure christian influence which we as parents should want our youth placed under, and thus by failing to afford them the helps desirable for pursuing their studies, we may in some degree endanger their spiritual welfare. And not only so, but we are in danger of losing the influence and talents of many of our youth as they will not be likely to feel the same respect for, and attachment to, our denomination, should they not find in us an inclination to sympathize with them in their desires for mental culture, and a readiness to afford them suitable opportunities for obtaining that culture, that they would if they found the church ready to encourage them, and to take them under her sheltering wing, and to feed them with useful knowledge.

We received a little while ago, a letter from a brother who had just returned from a journey in the western part of this state. This brother has a son who is now from home pursuing his studies, and he regretted that there is no institution among the brethren to whose charge he could commit him, as he preferred much to have him among the brethren. He informed us that during his journey, he heard of about a dozen young men, sons of the brethren, who are from home obtaining an education. Knowing that such is the state of things among us, and feeling a deep concern for the welfare of our youth, and a growing attachment to the holy doctrines and practices of Christianity, as held by our beloved brethren, we confess we feel no little desire to see the church affording her youth every opportunity necessary for the promotion of their happiness and usefulness. We think that it is not only right that the church should encourage institutions in which our youth may acquire useful knowledge, but we think it is her duty—a duty she owes to her God, to herself, and to the rising generation, to encourage and build up such institutions.

Br. Rufus seems to think that such schools as we are advocating, are of an evil tendency. He knows of none among the brethren that he would like to see go to such an institution, fearing we suppose, that they would become corrupted. He evidently has conceived

a very bad idea of them, and when he thinks about them, he no doubt has a very gloomy picture before his mind. We will give a short sketch of such an institution, as we want to see started among us if any is started. And we would kindly say to br. Rufus, "give place." We would then expect such an institution to be under the influence of spiritually minded brethren. We would want religious teachers—teachers who would have a regard to the religious as well as to the intellectual improvement of the students,—consequently the students would have religious counsel administered to them. We would have the Bible daily used in the institution. We would have the students to board in a religious family—and have them led daily to a throne of grace and heaven's blessings invoked upon them. In short, we would have the school to resemble a pious family, under such rules as would discountenance whatever is evil, and encourage whatever is good.

Now would it be dangerous for youth, to have them placed under such circumstances? It may be said, to bring a school under such regulations, could not easily be done. But do we think it would be impossible? If we do, then we doubt the practicability of the principles of Christianity. It is true, it requires energy and perseverance. But these are required in our family devotions, and in all our relations in life, in which we reduce Christianity to practice.

Rufus refers to Dr. Luther's remarks upon High Schools and Colleges as confirming his own views of such institutions. It is true, Luther said some hard things against such schools. But if possible, he said still harder things against the Roman Church. Did he then repudiate the church altogether? Not at all. He went against what he conceived to be the errors and corruptions of the Roman Church. And so no doubt he did in relation to the corruption and faults of High Schools and Colleges. So others beside Luther have done.

We should always try to distinguish between the abuse of a thing, and its proper use. How has it been with our common schools. How immoral have many teachers been! And what bad conduct have many youth learned at the common schools! But will we repudiate the common schools altogether? By no means. They have been much improved. And so have High Schools and Colleges since Luther's time. Br. Rufus thinks that learned men are sometimes needed, and when they are, God will raise them up. He mentions the circumstance related by old br. Mack—it was this, the brethren needed some information, and a brother came among them, who understood Greek—this was regarded as a providential occurrence. It certainly was an interesting circumstance. But where did the brother learn his Greek? It is not likely that he was taught it miraculously. He acquired it by study. We shall not pursue the subject further at present. We have not been trying to prove the necessity or utility of education. We are happy to find that br. Rufus does not deny this. Our object has been to show, that as our youth desire to acquire knowledge, we should afford them suitable opportunities.

J. Q.

MISCELLANEOUS.

Sudden Judgment of God.— A private soldier of the East York militia was on parade at the camp at Alders-

hott, and being accused of talking several times by the sergeant, who threatened to report him to the colonel, if he did not cease talking, he said he did not talk, and at the same time wished that "God might strike him dumb if he had;" he was from that moment struck dumb, and has not spoken since. He has answered questions by writing, and stated that the moment he uttered the last word "dumb," he became so.

The purchase of the Mount of Olives. —It is said that the Mount of Olives near Jerusalem, has been purchased by a Madame Polack, a Jewess, the widow of a wealthy banker at Koenigsberg, Prussia. She intends to beautify and improve the place at her own expense. She has planted the whole area with a grove of Olive trees, and thus appropriated it to the use from which it originally derived its name. That locality is well adapted to the growth of the Olive.

This place which is of much importance in sacred history, is about one mile east of Jerusalem, and separated from it by the valley of Jehoshaphat and the brook Kidron. The mount of Olives had three summits, or was composed of three hills ranged one after another from North to South. It was on one of these hills that Christ sat, when he uttered his prophecy concerning the final destruction of Jerusalem. It is said that the middle summit is that from which the Saviour ascended to heaven. It was likewise on this mount that the apostles received their last and great commission. Travellers are shown in this mount a great many arched vaults, or grottoes, under ground, which are said to have been the sepulchres of the prophets, or cells of the apostles.

Railway to Jerusalem.— A Railroad is to be established from the Mediterranean sea to Jerusalem, with the sanction of the Turkish and British governments. Jerusalem is about forty two miles from the Mediterranean sea.

"And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isaiah 66 : 20.

Mormonism.—Mormon principles not only permit polygamy, but marriage between blood relations. A traveller informs us that he has met with numerous instances of men who had married both mother and daughter. One bishop married six wives, all sisters, and his own nieces. Brigham Young lately built a stone harem for his ninety wives, but it is said they all revolted & would not go into it.

Jews in the United States. — There are about 52,000 Jews in this country. They have fifty-nine synagogues, viz: In New York 9, Pennsylvania 6, Maryland 4, Virginia 4, Ohio 8, North Carolina 5, Alabama 3, Louisiana 3, Kentucky 5, Tennessee 1, Georgia 2, Florida 3, Rhode Island 1. In 1805 there were only five synagogues, and less than five hundred Jews.

POETRY.

Selected for Catharine II. of Ohio.

Go, fling the gaudy robe aside,
Unbind the jewels from her hair,
And casting thoughts of earth away,
O maiden. bend thy heart in pray'r.

And turn thee to the page of Truth,
There seek the guarding love of heaven,
Counsels that well may guide our youth,
And teach the love to mortals given.
If men with impious spirits dare
The sacred 'Word of God' to scorn,
And scoff at hopes and comforts there,
And from its blessed precepts turn,
Ah, let not woman weak and frail,
Once cast her guiding chart aside;
When earthly hopes so often fail,
Where shall she turn on earth beside?
O when the heart is sad and lone
And wearily the spirit droops,—
And blessings perish, one by one,
And pass away our youthful hopes,—
Where should the loving spirit turn,
But to that page of sacred truth,
Where wisdom may true knowledge learn,
And age know brighter hopes than youth?

S.

OBITUARIES.

DIED on the 30th of June last, in the upper Cumberland District of the church in Cumberland co. Pa. after a lingering illness, Sister ALLETEE ECKER, (wife of Dr. DAVID ECKER. Elder.) Her age was 62 years, 10 months and 10 days. Funeral-sermon by br. Daniel Hollinger from Job 7: & a part of 16th verse to wit: "I would not live always:" in connexion with Job 16: 22.

"Thus much (and this is all) we know,
Saints are completely blest;
Have done with sin, and care, and woe;
And with their Saviour rest."

DIED on the 14th of July 1856, in the same church above mentioned, of the Flux brother JOHN COOVER a deacon aged 75 years, 8 months and 28 days. Funeral-sermon by brother Daniel Hollinger, from 2 Pet. 1: 13. 14. 15.

"Although to dust their bodies must
Be turn'd beneath the clod,
Yet they shall rise above the skies,
And ever live with God."

Thus in two weeks two aged, respected and well known members of our congregation have gone, their bodies now repose beneath the clods of the valley, and their souls have gone to their reward.

D. D.
S. M.

DEPARTED this life at her old residence in SNAKESPRING-VALLEY, Bedford co. Pa. on Monday evening the 14th of July sister MARY RITCHIE, aged 75 years. The deceased was a pious mother in the household of faith, and much beloved by all who knew her. She was the widow of the late Elder ISAAC RITCHIE, who died some 12 years ago. Her funeral-text was Rev. 14: 12. 13.

In the NIMISHILLEN church, Stark and Summit co's, O. several deaths of beloved members occurred sometime ago, at very brief intervals, afflicting families and the church, especially in the immediate neighborhood. We should have noticed them before, but not being informed of the particulars, (names, time of decease, age &c.) we still waited for them. Not having obtained them as yet, and still wishing to record their departure, we would ask the favor of the friends and relations, to send us the necessary information.

Some of these deaths were peculiarly trying to that part of the church, where a meetinghouse was going to be built. Unfortunately this was undertaken, not by the unanimous approbation and cooperation of the whole church, as it should be, though liberty was granted to those who felt disposed to build. Under these circumstances the death of two or three of the warmest and most able supporters of the undertaking must have been rather grievous to those remaining. Yet they persevered in the work, which, we are informed, is nearly completed, so that the house will be ready ere long for the worship of God. May we not hope and pray, that the solemn visitation of the Lord by the death of several prominent members will purify and sanctify the use of that house, and bring about a full reconciliation and reunion, and building up of that spiritual house, which is the church of the living God. The Lord in mercy grant, that all feelings and motives, that ought to die, may have died with those dear brethren, who are no more to meet with us here. Amen.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma Bronchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da ist nunmehr zuverlässige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) &c. hat das Einathmen sich auf eine verzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln, eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M. D. General-Agent.
per W. S. Workman, M. D.

Urtheile der Aerzte. Neuyork 1855. Wir die unterschriebenen ausübenden Aerzte empfehlen herzlich und mit Vergnügen das arzneyliche Einathmen in Krankheiten der Lunge und Luftröhre, als das beste und wirksamste Mittel, das jemals eingeführt wurde. In solchen Krankheiten kann die Anwendung von arzneylichen Dünsten, geradzu in die Lunge eingeathmet, mit Recht als ein großes Geschenk für die leidende Menschheit angesehen werden, indem dadurch die Auszehrung zu einer heilbaren Krankheit wird.

Ralph Stone, *M. D.* W. B. Austin, *M. D.* J. A. Mott, *M. D.* Orville Upson, *M. D.* Cyrus Kingsley, *M. D.* Gavin Wetmore, *M. D.*

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlung geben, welche der schwächste Kranke ohne die geringste Beschwerde gebrauchen kann. Solche, die nicht im Stande sind uns zu besuchen, werden wir auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man adressire

S. D. HARDMAN, *M. D.*
Salem, Columbiana county Ohio

Das Exempel der Mrs. Bartholomä.—Zeugniß von Dr. Moore. Die Auszehrung im letzten Grad geheilt.

Vienna, Trumbull County, Ohio, November 16, 1855.

Mrs. Bartholomä hatte um den ersten März dieses Jahrs einen gefährlichen Anfall von Typhoid-Fieber, von welchem sie sich nur langsam erholte. Indessen war ihre rechte Lunge angegriffen; ein beschwerlicher Husten, Nachtschweiße, Anfälle von Schwachheit bei Tage, &c nahmen langsam zu, und alle Zeichen waren vorhanden einer zunehmenden und bedenklichen Lungen-Auszehrung. Verzweiflend an dem Gebrauch gewöhnlicher Arzneien rieth ich der Kranken, die Wirkung medizinischer Einathmung zu versuchen. Im letzten July sah sie Dr. Hardman zu Warren, welcher ihr eine Behandlung verordnete, die einer ziemlich weit vorgeschrittenen Auszehrung angemessen war. Ich beobachtete die Wirkung der neuen Heilart mit der größesten Sorgfalt, und stehe nicht an zu sagen, daß sie derselben ihre Gesundheit, wenn nicht ihr Leben zu danken hat. Ihre Wiederherstellung ging nur langsam, aber stets

verwärts. Dr. Hardman war sonderlich glücklich in diesem Fall, indem Mrs. Barthelemä im Genuß einer ziemlichen Gesundheit und im Stande ist, ihren Haushaltungs-Geschäften nachzugehen.

Die Unwirksamkeit aller gewöhnlichen Heilmittel, und Gerechtigkeit gegen eine neue und bisher nicht erprobte Heilmethode zwingt mich, diese freiwillige Erklärung zu machen.

H. Moore, M. D.

ADVERTISEMENTS,

A limited number of Advertisements, not inconsistent with the character and design of the Gospel-Visiter, will be inserted on the cover. The circulation of the Gospel Visiter extends from the Atlantic to the Pacific ocean, and thus affords a valuable medium for advertising.

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LETTERS RECEIVED

From D M N. Query, Martin Meyers 1 Vis. Henry Mapes. Sam. J Hammer 1. W S Stout 5. Edward Diederichs. George Shively. Adam Brown 1. Henry R Holsinger. Sam. Kinsey. S W Sears 1. Henry Keller 1,50. W S Haven. Dan P Sayler. C Curry. Fisher & Anderson. Phil. Boyle 5,00 John Arnold 8. John E Snoeberger. John Whistler (The money did not come to hand.) D Demuth. Ananias Cober (Your name was not on the list.) Jacob Shellaberger 1. (No money came to hand before.) Daniel Brower. John E Snoeberger. (We will make all right.) J Moyer. John Bair 0,25. Joseph Longenecker (Missing No. sent.) Isaac Price 3. Henry Hershberger. Joseph Shoemaker. (see private answer.) Ephraim Ewaldt. (Missing No. sent.) Elias Wikerd. [Back No's. sent.] Leon Furry. Martin Meyer. Jacob Reinhold 2,50. Conrad Bittner [Mis. No. sent.] J S M. John Wise for Vis & HB 5. Edward Diederichs. John Studybecker 2. John B Kinsel. James Stevens. S B. [Germ. communication.] S Dallas. W Holsinger. Matt. Miller. [Direct letter to Joseph Brubacher Goshen, Story co.] David Ockerman. [The desired No's shall be sent.] Joseph Rittenhouse. [We will try to send what we have.] J R H. Joshua Slifer. John Wise. [The minutes were sent.] Elias K Beeghly 1. W S Lyon. Eman. Hoover 1. Daniel Thomas. Simon Sprinkle 1. Conrad Kehler. D H Fahrney. (Your former letter did not come to hand.) John Sprogle. George Witwer 1. Jesse Calvert HB 1. David Eshelman. H R Holsinger. P Hollowbush. Ananias Cober. John R. J W Martin 5. John Kline for HB 20. John P Cover. David Stoner 1. Dan. Snowberger. John Seibert. Herman F Steining. George Worst 1. George Wolfe, jr.

Nachschrift.

So eben erhalten wir die traurige Botschaft von dem Abschied unseres lieben Bruders Heinrich Hood in dieser (Mahoning, O.) Gemeinde.

6-10 3.9

THE

MONTHLY GOSPEL-VISITER,

VOL. VI. NO. 10.

October 1856.

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BACK-VOLUMES

OF THE GOSPEL-VISITER,

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1. 2 and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing of complete sets of the Visiter will do well to apply soon.

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OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter,
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. October 1856. NO. 10.

For the Visiter.

DEFENCE OF BAPTISM.

PREFACE.

The writer of this little defence being impressed with the necessity of answering some, as he conceives, of the *erroneous* views exhibited in the little work, which he is reviewing, has done so, not from love of controversy, but simply from a sincere love of truth and of mankind. He believes, as every truth received in the love of truth is accompanied by a proper reward, so error, received and adopted instead of truth, will be followed by an adequate punishment, and hence he feels, if any seem to swerve too far from the path of truth, to call aloud and to bid them to pause and reflect.

There are thousands of simple, innocent and well-meaning people, who are either not careful or not capable enough to discern and distinguish pure Gospel-truth from the errors of popular sects and creeds. These are led astray by not taking heed to the word of God itself, but following such human works and creeds, of which the world is now full. Either designedly or accidentally they get hold of such books, and by reading their specious and false reasonings are led astray from the truth of God, as it is in Christ Jesus.

Such has been the case in a few instances with readers of the little work under consideration, and coming under the notice of the writer of this defence, he, as a minister of the Gospel, has felt it his duty to give the following treatise, in order to expose some of the main errors on the subject of Baptism, and to set forth the truth of Gospel-Baptism to an inquiring and Truth-seeking community. — That God may add his blessing to the humble labors of the writer, that they may accomplish his honest design, which he believes to be in unison with the design of the Lord, to save some from the errors of their ways, is the prayer of

A Lover of the Truth.

Rockingham, Va.
July 1856.

DEFENCE OF BAPTISM.

A REVIEW of a little work, entitled "A Mirror of Baptism with the spirit, with water, and with blood. By Henry Funk, minister of the Gospel in the Mennonite Church. First written in German, but now translated into the English, by Joseph Funk,—and printed at his office in Mountain-Valley, *Rockingham co. Va."*

The writer of the above little work, as the whole production shows, had for his object, the establishment of the oft-refuted doctrine of water baptism by sprinkling or pouring, out of the Old and New Testament. And this the author intimates to be the object of his labor.

And in order to do this, he makes many quotations from the Bible, where the words pouring and sprinkling occur, but where these words have no more reference or relation to wate[illegible] bap-

tism in the New Testament, than the offerings of bulls and goats of the Old Testament had. That there were under the Old Testament, divers baptisms (as rendered in the German translation,) or washings as rendered in the English, is not to be denied, for so Paul states in his epistle to the Hebrews, chap. 9 : 10. But these, with all the sacrifices of 'meats and drinks' and 'carnal ordinances, imposed on them until the time of reformation,' have entirely come to an end;— for they 'could not make him that did the service perfect, as pertaining to the conscience.' verse 9. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Heb. 8 : 7. 8. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." verse 13. This is the case with all the orders of the old covenant ceremonies of worship of the law of Moses;—they are all done with as having only been a 'schoolmaster to bring us to Christ.' Gal. 3 : 24. 'But after that faith is come, we are no longer under a schoolmaster.' verse 25. Then we have no more to do with the ordinances of worship under the law of Moses.

But to show the great, and it is to be feared willful, dishonesty of both the writer and translator of the above little work, I will follow the subject of their figures & types which they make of the old covenant, and upon which they lay so much stress, in order to establish baptism by pouring and sprinkling.— They first, as they purport, want to show the baptism of the holy Ghost; secondly, the baptism of water; and thirdly, the baptism of the passion of Jesus. See contents above. Now as to the first of those subjects, I think it would be hard for my friends to show from the Old or New Testament, that the baptism of the Holy Ghost, or Spirit, was even practiced more than once, and that was at the day of Pentecost. Before and after this time, it was ever called the giving or receiving the gift of the Holy Ghost or Spirit, and not a baptism.

And now to show the weakness of the writers' idea, as this is one of their main pillars upon which they build, or base their proof for baptism by pouring or sprinkling, I will lead the mind of the reader to the spot where this baptism of the Holy Ghost was performed. We read Acts 2 : 2—4. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Now the question arises, what part of the transaction shall we call baptism, or the figure of baptism? Is it all we read of in the above quotation? Or is it only the sound of the rushing mighty wind? or as Joel says, 'the pouring out,' that constitutes baptism? If so, then the writer is at a loss to understand language, or the matter therein comprehended. But we see "it filled all the house where they (the disciples) were sitting." If the matter, breath or essence (if you please so to call it) of the Holy Ghost, was poured out, it of course filled like a divine atmosphere all the house where they were sitting, and of course the disciples were all over-

whelmed in it; and thus buried with or in the element or essence of the Holy Ghost at the moment of the baptism. This was soon over, as even water baptism also is.

Then before all the scene of the day or transaction of the operation was over, there was seen another important action described as follows: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." It would seem that it must have been like a lambent flame sitting upon them. This is the 2d action or scene of the day, 'And they were all filled with the Holy Ghost.' This is the third action or scene of the day, that came from heaven as the work of God. And now it drives the apostles to action; "and they began to speak with other tongues as the Spirit gave them utterance." This shows that this last action was not shed on their heads, but on their hearts and minds; and even their whole souls were filled with it, which denotes their being filled with power from on high. See Luke 24: 49.

So here we see the element or essence (if we may so call it) of the Holy Ghost poured out (or sent) as Christ says John 14: 26. 15: 26, 'and it filled all the house were the disciples were sitting." In this filled house they were all baptized or immersed. And now being thus immersed, that is all surrounded (not only a little on the head of each of them) they were overwhelmed or buried, and baptized in the substance or effusion of the Holy Ghost, as Dr. Campbell and others have rendered the translation *in*, instead of *with* the Holy Ghost, as will appear hereafter.

But if our friends would rather have king James' translation, from which they so exultingly quote the word *with* the Holy Ghost, or *with* water, we can inform them that the preposition 'with' can help them no more than to give the distinction or qualification of the particular substance between water and the Holy Ghost. So when John thus speaks 'he shall baptize you with the Holy Ghost,' he does not mean to say, he will put a little of it on your heads, but the action shows a different thing was done; for all the house was filled where they were sitting, and consequently they were all surrounded with the substance of the Holy Ghost. This makes it no less *with* that substance, than if only a particle of it had been shed on each of their heads. Any man of common sense must be able to see this. And of course, must also be able to see the fallacy of our friends' argument on the word 'with,' upon which they lay so much stress.

Now we see from what has been said on Acts 2: 2., that the apostles were baptized when they had been overwhelmed with the Holy Ghost. Now, for the second action of this great work, of qualifying the apostles for the great and important mission of going into all the world to preach the gospel to every creature, as it appears from verse 3. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Of course these unlearned fishermen and publicans must have tongues as of fire, so that their enemies cannot withstand them. This second action, although not baptism, yet it is no less necessary and important, as they were to be sent into all the world, and to all nations;—hence the necessity of the cloven tongues as of fire.

And, now to see in this third action of the great work of qualifying the disciples—that of Verse 4, "And they were all filled with the Holy Ghost," which was equally necessary, that the enlowment should not only be to have

tongues to speak, but also hearts, minds and souls full of the Holy Ghost. For the Saviour promised that they should be filled with power from on high. Luke 24: 49. As touching the 'tongues as of fire,' and the filling with the Holy Ghost, much more might be said and quoted, both from the Old and New Testament, but the writer of this thinks it unnecessary, as he thinks that every dear unprejudiced reader, that will read with attention, will at once see the propriety, and the glorious beauty, of the order and harmony of the truth of God, & likewise the consistency of the whole tenor of the scripture and revelation of God. The many quotations which have been made by our friends from the ceremonies of the law of Moses, of the sprinkling of the blood of the sacrifices on the tabernacle, and of the sprinkling of the water of purification on the unclean, to support their doctrine of sprinkling and pouring for baptism, is certainly a failure.

I contend that the sprinkling of the blood, and of the water of purification under the law of Moses, was a figure of the sprinkling of the blood of Christ. "The Holy Ghost this signifying, that the way into the holiest was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices." Heb. 9: 8, 9. 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us,' verse 12. 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God,' verse 14.

It is strange, passing strange, that our friends who appear to have much concern for the welfare of the souls of men, and who say so much about the subject of baptism and the true order of God, that they should be so much under the influence of prejudice, as to mistake so far the plain truth of the gospel, as to apply the sprinkling of the blood of the sacrifices, and the water of purification to the water baptism of the New Testament? And in quoting from the Old Testament, they quote a part of the process of purification, but the latter part of it, which actually makes a figure of water baptism under the new covenant, they omit. I cannot see the reason of this, unless it is because the part omitted did not suit their fancy doctrine.

For example, on page 79 of their work, they speak of the consecrating of Aaron and his sons to the priesthood; and also of the purification of the unclean; and reference is made to Ex. 24: 4, and Num. 19: 18. In the latter place, the whole law of purification is set forth. The reader should read the whole chapter. Our friends quote from Verse 18, as follows: 'And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there.' But here they stop, when they should have continued the account of the process, which reads thus: 'And a clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and *wash his clothes*, and *bathe himself in water*, and shall be clean at even,' verse 19.

They likewise quote from Num. 8: 6, 7, but the last part of verse 7, which speaks of washing their clothes, they omit. On page 80, they say; "thus we see in all the types and figures of water baptism, that the baptism with water was administered to believers by

pouring or sprinkling the water on the head." This seems to be a remarkable discovery, indeed, for it was not known in the Christian world for some centuries after Christ. The subject of the purification of the law of Moses, shows, first, that it took an offering, and that the offering must be offered outside of the gate. For the preparation of the water of purification, a red heifer was taken without blemish, and its blood had to be sprinkled seven times before the tabernacle of the Lord. The heifer was burned and the ashes preserved, Num. 19.

Then running water was poured on the ashes, and it was for purification. And after it was applied to the unclean person who was to be purified, he then must *wash his clothes* and *bathe his body in water*. Now let us make the application of this type or the figure of the Old Testament and bring it over to the New. Jesus the true prophet and high priest of the new covenant was consecrated at the time of his baptism—when he was baptized by John in Jordan. So he here came to the gate, that is, the entrance of the gospel dispensation and was washed all over, and so entered, first, upon his prophetic office, and here gives a pattern for all those who wish to follow him, Mark 1; Matt. 3; Luke 3; John 1; like the high priest of the old covenant, see Ex. 29, and Num. 8, and 19.

And Jesus, as the great prophet, after he had delivered his father's will to man concerning their salvation, made an offering; and as the red heifer was offered outside of the camp, so Christ also was offered outside of the camp, that is on Calvary upon the cross, and his blood was shed for the remission of sin. His side being opened, blood and water came forth; the water may represent the water of purification of the law, and is laid up without the camp for the comfort of the poor sinner, who, when he is made to know his sins through the drawing of the Father, John 6: 44, and is made to see his unclean state, applies to God by prayer. He comes to some clean person of the church of the Lord, who will point him to the sacrifice made for him by the high priest, Jesus, and apply the blood and water which came from his side. By the sprinkling of this water of purification on the sinner, he is encouraged to a true repentance and faith, he comes to the entrance as a true believer, and is now washed in water by baptism for remission of sin, and thus pronounced clean.

But this washing in baptism cannot be accomplished with a handful, or a few drops of water. This I think will suffice, as touching the types and figures of the Old Testament as being applied to the practices of the New Testament. As touching the passage of the 'sprinkling of clean water upon you' as given by the prophet Ezekiel 36: 25. it is very plain, that that is a work which the Lord will do at the time of the conversion of the Jews in the latter days, when they shall again be gathered into their land, and shall learn to know the Lord. That this passage refers to the time we have applied it, the context clearly proves. Let the reader read the chapter, and particularly verse 24, which reads thus: "For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land." "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Verse 25.

This shows that the prophet speaks of a time which has not been, but which has yet to come, and of a work which

the Lord will do in due time,—a work which man cannot perform. But the work that man is to do, Christ speaks of in Matth. 28 : 19. 20. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." This is an ordinance and a work, which ministers of God are to perform. And what a pitiful thing would it be, if the Lord had sent out ministers and would have given them 'authority and to every man his work,' and would have given them no true rule or example to go by, to perform that work or duty.

What a pity that professed ministers of the gospel of the lowly Jesus, should bring such a stain upon their Master, by representing him as being so careless, as to have given them no true landmark how to go, or do, as is indicated in the little work above alluded to. What a pity that professed ministers of the gospel, have to run over all the Old Testament, to seek for terms to contradict, or controvert, the plain order of the baptism of Christ, as given in the New Testament, and to change it into pouring or sprinkling, and that for no other purpose, than that to build up some fancy doctrine of their own.

I will now try to give the true order of baptism, as delivered by the Lord God, through the lowly Jesus himself. In order to do this, I will confine myself alone to the New Testament of our Lord Jesus Christ, the pattern and author of the way of salvation. I think we have no need to go to any other place or authority. For the baptism of the New Testament order never existed in the Old Testament time, but had its beginning at the commencement of the new era; and right there I will make my beginning. "The beginning of the gospel of Jesus Christ the Son of God," Mark 1 : 1. John did baptize in the wilderness and preach the baptism of repentance for the remission of sin. verse 4. See also Matt. 3, and Luke 3 : 3. This was he that prepared the way of the Lord, and made straight his path. I ask the question, how could it have been the 'preparing of the way of the Lord and making his path straight,' and yet be under the law? This 'preparing of the way of the Lord, and making straight his path,' Mark says is the 'beginning of the gospel of Jesus Christ the Son of God,' and hence, not under the law of Moses as my friends endeavor to show.

John says, 'But he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God.' John 1 : 33, 34. This shows that John had received his mission directly from God; and of course he directed him how he was to perform the work which he was sent to do. For when Jehovah sends his ministers to accomplish a special work, he also gives them direction how to perform it. That John's ministry was not of the law of Moses is plain from what has been said; but I will give some more evidence. The Saviour says "the law and the prophets testified until John: since that time the kingdom of God is preached, by the gospel, Luke 16 : 16. (German translation.) So then, as Mark says, there was the beginning of the gospel of Jesus Christ the Son of God." Mark 1 : 1. This is also what Peter says in the house

of Cornelius; "that word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached," Acts 10: 37.

Paul intimates the same: When John had first preached, before his coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. Acts 13: 24—26. This shows that the apostles Peter and Paul look at John's mission as under the Gospel; for Paul here says "to you is the word of this salvation sent." Although when John preached and baptized, the Gospel was not yet finished, but the foundation of repentance and baptism was laid. And the doctrine of baptism as prepared by the command and direction of God through John, Jesus ratified, as being the order of God, by himself bowing under it, "and being baptized of John in Jordan," Mark 1: 9. And here for the first time he received the great plaudit, "this is my beloved Son in whom I am well pleased, ver. 11; Luke 3: 22. And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matt. 3: 16. What honor to the baptism of John! What testimony to both the baptism of John and the personage of Jesus, "this is my beloved Son in whom I am well pleased." Jesus also ratified the doctrine that John preached, by preaching it himself—he said "repent and believe the Gospel." Mark 1: 15. As to the mode or form of John's baptism, it of course was that which God gave him, in or at the time he sent him to baptize. And God gave it to John (so we believe) as it was formed by himself in heaven, even from the foundation of the world, to be the entrance of the way of the Lord, as an ordinance of the new covenant, "for salvation." Zacharias speaking of the child John, said he was "to give knowledge of salvation unto his people, by the remission of their sins." Luke 1: 77.

And just as John received it from God, so he administered it to the people, and as he administered it to the people, so he administered it to Jesus, and as Christ received it from God through John, so he baptized those who were baptized by him. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." Luke 7: 29. "Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples." John 4: 2. "After these things came Jesus into the land of Judea; and there he tarried with them, and baptized." John 3: 22. That is, his disciples baptized under his direction and in his presence. It would be unreasonable and unscriptural to suppose that Jesus changed the form of baptism. Consequently, that very same baptism which he received from God his Father, in the same form he commanded his disciples to use it, only with the addition of the form of words, "In the name of the Father, and of the Son, and of the Holy Ghost," to be used when the actions, which constitute the ordinance are performed.

I repeat it, it would seem entirely unreasonable to suppose that Jesus changed the form of baptism which he received from his Father through John, who "came to prepare the way of the

Lord," and to begin the Gospel, when most certainly he received it directly from God, for he was the messenger or voice "crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight. Matt. 3: 2. Now if John was to prepare the way of the Lord, it would be unreasonable to suppose that he was still acting under the law of Moses, which was unable to justify. "By the deeds of the law, there shall no flesh be justified in his sight." Rom. 3: 20. But John's baptism was a baptism of righteousness, for the remission of sins. And, therefore, it is more reasonable to suppose it was, as Mark says, "the beginning of the Gospel." For God had sent him to prepare the way of the New Covenant. And as we have stated above, Jesus submitted, and the Father testified that he was well pleased with him.

I think this is sufficient to show any unprejudiced mind, that John the baptist did not act under the law of Moses, but that he laid the foundation of the Gospel of Christ. And that the form of baptism, which he baptized with, was the same that Jesus baptized with, and also the same that the apostles used, although it was to be administered according to the form given in the commission. But that the baptism of John, and that of Christ and his apostles was the same baptism, is plain, and reasonable, and scriptural. And now to show forth the true form of water baptism, according to the truth of God's word, I will show, First, that the baptism of John, and of Christ and his apostles, was performed in the water. Secondly, that it was performed by immersing or dipping the subject under the water. And, thirdly, that in baptism, there are three actions, one in the name of the Father, and one in the name of the Son, and one in the name of the Holy Ghost. And now to my first proposition, that John the baptist, Jesus Christ, and the apostles, baptized in the water.

"And there went out unto him, (John) all the land of Judea, and they of Jerusalem, and were all baptized of him *in* the river of Jordan, confessing their sins." Mark 1: 5. "And were baptized of him in Jordan." Matt. 3: 6. Here are two testimonies that John baptized the people in the river of Jordan. And now let us examine the baptism of Jesus. And "Jesus when he was baptized, went up straightway out of the water." Matt. 3: 16. Jesus came from Galilee, and was baptized of John *in* Jordan. Mark 1: 9. Here are two testimonies that Jesus was baptized in the water. We will now look at the practice of the apostles. I will give the plain testimony of Acts 8: 38. And he (the Eunuch) commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he (Philip) baptized him (the eunuch.) Now here is a plain testimony that the apostles baptized in the water. And this makes five testimonies in the New Testament, proving that baptism was performed in the water. This evidence is worth more than all the far-fetched reasoning or suppositions that can possibly be brought up from any other source. This is conclusive proof, that water baptism was performed by John, and by Christ, and by the apostles, in the water. This should certainly be sufficient evidence to convince all honest and unprejudiced persons. But now we come to the critical question with some, How did they perform the ordinance when in the water? Here the critic seems to exult, as though he had proposed a question not easily answered. And this question brings me to my second proposition, in which I shall show

that baptism was performed by immersing, or dipping under water.

Here we must acknowledge, that our testimony is not as direct and conclusive as in the former proposition, yet we think it is satisfactory. The apostle calls baptism a burial; "therefore we are buried with him (Christ) by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4. Again, "buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. Now here are two testimonies that Paul called baptism a burial. He likewise called it a washing. 'But ye are washed.' 1 Cor. 6: 11. Again, 'He saved us by the washing of regeneration, and the renewing of the Holy Ghost.' Tit. 3: 5. In these passages Paul calls baptism a burial, and also a washing. And making use of figurative language, says, that as Christ was buried in the grave, and rose again, so they, the Romans, were buried with him by baptism; as he was raised by the glory of the Father, even so they should walk in newness of life." And to his Colossian brethren he says, "buried with him in baptism, wherein (that is in rising out of the water) also, ye are risen with him through the faith of the operation of God, who raised him from the dead." What can be plainer than the figure which Paul here makes use of? It plainly teaches that water baptism was performed by burying the subject under water. All must agree that the meaning of the word *bury* is, as Webster says, "to inter in a grave, to hide in surrounding matter." Walker explains it, "to inter, hide, conceal." What more then do we want to prove baptism to be an immersion or a dipping? For as Paul says, 'buried with him by baptism,' and 'in baptism,' he of course meant to convey the idea that they were interred, hid, or concealed & surrounded with water in baptism; and when possessing true penitency and belief they were also washed from sin, 'for ye are washed' says Paul. And by their rising again from the water, made the likeness of the resurrection of Christ from the dead, and thereby making a figure, in which the old man is represented as being drowned.

This was the manner in which the first Christians spake of baptism, and they so understood and applied the language of Paul to the Romans and Colossians— the figurative language which we have been considering.

(Conclusion in our next.)

For the Gospel-Visitor.

THE LORD'S SUPPER.

We are sometimes accused by Christian friends of observing a Jewish rite, namely, that at our communion or love-feast meetings we keep or celebrate the Jewish Passover. And notwithstanding many communications have already appeared on this subject in preceding numbers of the Visitor, I hope it will cause no offence if I give my simple views in regard to the same. Being aware that the Visitor is read by many who believe that the bread and wine constitute the Lord's supper, and I believe some of our own brethren are yet somewhat embarrassed on this subject. I will therefore offer a few weak thoughts in my simple way, and hope they may not be misunderstood. Are be disposed of as may be thought expedient by the Editors.

Now, as some of our Christian friends will not be satisfied until the word is pointed out to them, which directly commands us to keep this feast. This I confess I cannot do in my weakness, but by taking the command indirectly I may in some measure succeed. For instance, the Lord Jesus, the great Lawgiver of the new dispensation says, "Follow me, for I am the way, the truth, and the life." Also in the Revelation we read of the 144,000 Saints, that they followed the Lamb whithersoever it went. And again Christ says, "For I have given you an example, that ye should do as I have done to you." Now my friends, the question is, Would we do as he has done, if we did not keep this feast? I think not. We do not believe as our Christian friends believe, namely, that the little bit of bread & sip of wine constitute the Lord's supper, because they are nowhere so stated in the New Testament that we are aware of, but are called the communion by the apostle.

And again, if the Saviour had said, With desire I have desired to eat the Passover with you before I suffer, which denotes the Passover customary—or instituted previously—and if he had eat it with his disciples at the proper time of the Jewish Passover, then we might with some propriety believe that it was the old Jewish Passover; but as he ate this Supper or Passover the night before, as can be proved from Scripture, and said *this* Passover, which denotes a particular thing, and not the Passover common or customary; therefore it is evident that it was a new thing,—yes, a new institution, then and there instituted and celebrated for the first time, and consequently is to be perpetuated down to the end of time, like all other Gospel institutions. For our Saviour says, "For I say unto you, I will not any more eat thereof, until it will be fulfilled in the kingdom of God."

The above words spoken by our Saviour, may indicate, that this passover or supper was to be an anti-type of the great Marriage Supper of the Lamb; when Christ shall come in his second advent, to bring his elect over from the Gospel dispensation or kingdom into the glorious Millennium, where all his true followers shall reign with him, and this glorious Supper may then continue a thousand years. Then it may be is the time, when this Supper is fulfilled; that He, the Son, will deliver up the kingdom to God, even the Father, and he will then eat and drink it new with them in his Father's Kingdom.

Well, if we would not celebrate this supper, we of course could not rise from a prepared supper to wash one another's feet. Again how could we imitate our Saviour's action in breaking the communion bread, which was done whilst they were seated around the supper table. Thus we are very particular to imitate Christ in all things, and thereby are known to be his disciples; because we keep his commandments, not only in precept, but also in example. In short, the command, Follow me, includes all things, our Saviour wants us to do as he done. For why do we deny ourselves in the habits and fashions of the world; why do we make ourselves laughingstocks by suffering our beards to grow long, and why have we our wearing apparel of a peculiar cut and make; the question is, is this directly commanded by our Lord? No, not a word is said about all this. Then why not do it all away, of course we would fare better, and travel through the world with greater ease and delight, for instead of being laughed at, and called after on the highway by wicked persons, and often by such, who profess to be Christ's disciples we would be loved and respected instead—by the world.

Notwithstanding we take it for granted that all this is commanded indirectly by the precept, "Follow me." And Paul says, Be ye followers of me as even I am of Christ. Again, why do we observe the breaking of the bread in the

night, why do we make use of unleavened bread, and why do we bless the bread by giving of thanks before we break it; is all this commanded directly by our Lord? No; He only said, "Take, eat: this is my body, this do in remembrance of me." Now mark, the direct command is only to eat bread in remembrance of him; not a word is said that it must be in the night, and that it must be unleavened bread, neither that we should bless it as he did. By this, my dear Christian friends you will perceive how much is to be left undone, if we would only go by a direct command. If the Gospel were of the same nature with the Mosaic law, then all this would be defined with an express command, when, where, and how it should be observed, but the Gospel in all respects is not so precise, because in Christ we find all the whens, wheres, and hows, by looking on the pattern he gave us in his walk and conversation while on earth. He instituted the supper in the night, therefore we observe it in the night. He washed his disciples' feet at the same time, therefore we also wash one another's feet, before we partake of the supper. He then ate the supper with his disciples, when he had washed their feet; therefore we could not with propriety leave it undone; we must follow him in this, as we do in the blessing of the bread, before we break it, because he did so, and all this we do without an express command.

And now then, why do we eat the communion bread in a sitting posture, why solely because we learn fully by reading of the events of that eventful night, that he sat at the table with his disciples, when he broke the bread, therefore we prefer the sitting posture, in order to do as near as our Saviour done, as we possibly know how. In short we wish to do all things as if Christ were personally present, and this may have a good impression on the bystanders, that we are truly the children of God, by being so precise in all things our Master had done. Now supposing we would omit the supper, and also feetwashing as a majority of our Christian friends do, would it have any likeness to the events of that night in which the Saviour instituted these ceremonies! I think not. And again, if our Lord would then personally appear, what would He say! Why, methinks he would say something similar to what He said to Peter, when Peter said, Thou shalt never wash my feet. Yes, He might with the greatest propriety say, why children, you have disobeyed me in two of my commands which I have instituted, this will not do, if you obey not my commands you can have no part with me; you cannot be happy. My Father has sent me to institute such ordinances only, as are absolutely necessary to salvation.

Now almost all Christian denominations do profess to believe that Paul the apostle reproved the Corinthian brethren for eating a supper, because he tells them to eat at home, and then pointed out to them, what he had received of the Lord he delivered also unto them.

Well then, dear friends if you are of those that are inclined to believe that the bread & wine constitutes the Lord's supper, I would say use plenty of it then, so that you can with propriety call it a supper, for all those that make use of a morsel of bread only, make nonsense of the word supper; for the definition of the word supper is an evening repast, and a repast is a meal; by this then the word supper would be a senseless word, without a definite meaning; and in fact the little bread would have to constitute the supper without the wine; for friends, if you examine the text well, you will discover that the wine followed the supper. The text reads thus, "He took the cup, when he had supped." I ask to what supper did he refer, to the morsel of bread he broke for his disciples, or to the paschal supper he ate with them! Evidently not to the bread he

broke for his disciples, because the text reads when he had supped, not when they had supped; therefore it is evident that Christ had reference to the paschal supper; for surely Christ ate none of the bread he blessed and broke for his disciples, for it would be exceedingly unreasonable to suppose that Christ did eat of his own body, or as we understand it, the emblems of his body.

Now, by this it is evident that the apostle had allusion to the paschal supper, which they brought together in a disorderly manner; the apostle then, particularly reproves them for not tarrying one for another, and not for eating a supper. Notwithstanding all this, if any of our Christian friends would still be inclined to believe the apostle had reference only to bread and wine, when he says, "When ye come together to eat, tarry one for another; it would appear that every one took with him a quantity of bread and wine, and without the least ceremony have eaten it without the necessary blessing or consecration, and even some of them drinking wine to excess. They would truly have deserved a sharp reproof.

It is evident that Christ made use of unleavened bread, but the quantity he distributed among his disciples is uncertain, neither do we know in what form it was baked. The question then, may be asked, did Christ break a loaf of bread in eleven pieces and distributed it among his disciples, or did he break one loaf in two pieces, and reach it to them, to break among themselves. Now, these are questions that none can answer, we can only guess, and that is all. Well, one might guess and say that the bread consisted of small loaves, or rather cakes, and when he had given thanks he took one loaf after another and broke each in two, and distributed to the disciples. I merely state this to show how much we are yet in the dark, or in want of knowledge to know precisely how these things were performed.

Now, my dear Christian friends, by reason of this, so many opinions have sprung up among the many guessers, each one contending for his own views, and why, dear friends is all this? I answer because the Gospel is not in nature like the law of Moses. And I say again, as I have already observed, the law required time and manner to do a thing, but with the Gospel it is otherwise. By faith in Jesus we must be saved, and by their fruits the true believers are known; for no one has true faith, who does not follow the Lamb of God whithersoever he goeth. Jesus says, "What the Son seeth the Father do, that he also doeth." Surely, then my dear Christian friends, it becometh the disciples of Christ also to do whatsoever they see their divine Master do. Believe me dear friends when I tell you, that every true follower of Christ, at the end of his journey will have no reason to regret that he came under the yoke of Jesus, and learned of him meekness and lowliness of heart, for he will surely obtain the promised rest for his soul.

And lastly, dear Christian friends, let us bear in mind, that the kingdom of heaven is not eating and drinking, but righteousness, peace, and joy in the Holy Ghost; therefore let us not fall out, by the way, but rather let us obey our Lord and Master not only in his direct commands, but also by precept and example, yes, let us also look upon the pattern; and then let our great object be to obtain peace, and joy in the Holy Ghost, and make sure our high calling and election by mortifying the members of our bodies, and by withdrawing all our affections from the world; so that we can say with the apostle, whether we live, we live unto the Lord. Truly then my friends, we shall be in him, and he in us, and when once that is our state, we will be happy, because we shall then be without a desire and without a will of our own, but will be fully resigned to the will of God, and our pray-

ers will then be short, namely, let thy will be done, oh God, as it is done in heaven, Amen.

Obed.

For the Gospel-Visiter.

THEY ARE PASSING AWAY.

Each successive number of the Gospel Visitor brings us the solemn announcement that some half dozen, or more of our brethren and sisters have gone,—have died. And also our friends and acquaintances are falling around us, like the flowers, nipped by the cold blast of coming winter. In the same column we see chronicled the flight of some lovely infant, ere the heart had grown familiar with this world's misery, and some youth in his bloom and vigor had to obey the summons, as also manhood in his prime and strength, has bowed at the universal mandate; and the last lingering sand has fallen from the life of the aged pilgrim, and they are gone, each to his long home, and their reward.

They are passing away—fading, dying, and decay, is written upon every page of the great book of nature, in characters as of fire, and all who heed can see the end of all things earthly. Not a breeze fans our aching brow, but sighs a requiem for the departed, not a flower glistens in the spring time, but whispers they are passing away—and writes upon one leaf of nature's scroll the great truth that man has no enduring city here on earth. Oh, our poor taper is dying away in its socket, and its struggling and flitting rays are uncertain; it burns more and more dim, and soon it is gone, gone forever.

Behold your sporting child to day, beautiful as the first gem of early spring; listen to its silvery voice—its merry shout. You may admire the healthful bloom upon its cheek, the glistening twinkle of its clear blue eye. You may exclaim how beautiful. But to-morrow the bright vision may fade from your view and the slow and solemn funeral train may bear to its narrow house in the city of the dead, your sporting flower of yesterday. Oh how mournful is the scene at the time. But the sunshine of life, the turmoil of business, and the eager pursuit of some glittering bubble, may soon dispel the vision, and with the world we move onward and onward, perhaps as careless and unconcerned as ever, to our destiny.

But faith the bright anchor of the Christian, bids us trust in the Redeemer, for soon the shadow passes away, and we live again. Not only live in our own existence, but if we have been faithful, in connection with the blood-washed throng, and with our Redeemer a new being, in a new existence in the great hereafter. Here we are all passing away, all nature is changing, mankind are dying, and have no lasting abode here. But there is an unchanging essence of immortality beyond the skies, and we know there is a Deity which shapes all our ends, and which will not pass away.

Obed.

Communicated.

PROPAGATION OF THE KINGDOM OF CHRIST.

That the Kingdom of Christ, our dear Redeemer, should be more extensively propagated, is a fact admitted by almost every member of our fraternity. But how to prosecute this all important work, is by many considered to be a question involved in much difficulty.—It is a subject often bearing heavily on my mind, ever since I became a member of the church of Christ. And inasmuch as we have a plain command in the word of God concerning this matter, it should by no means be neglected.

This subject at our late general council, was recommended to the serious

consideration of all the churches or branches. Deep reflections have induced me to write on this subject, in order to impress it solemnly on the minds of all the subjects of Christ's Kingdom, that they may unitedly be engaged in praying to the Lord to send laborers into his harvest, in order that this much needed want may be supplied, and the command of the grand commission be more fully observed.

Jesus Christ, the great Commander and Head of his church, in uttering his last and sublime commission from one of the mountains in Galilee, says Matth. 28: 19. 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." On another occasion, when in Jerusalem, being at meat with the eleven disciples he says, as recorded by Mark 16: 15. "Go ye into all the world, preach the Gospel to every creature."

That every clause contained in these declarations of the Son of God, is strictly imperative on the true ministers of the church of God, I candidly believe. The whole context being so inseparably connected together that it admits of no separation, without violence done to the divine command. All admit that part of this commission is enjoined at this present age—on the ministers of the gospel; but the first clause "Go ye, and teach all nations"—'Go ye into all the world' some will argue, was only applicable to the apostles. And some will further argue, that if we are to send ministers into strange countries, where Christ's name is not known, we would have to send them with the same power that Christ sent his apostles; 'to heal the sick, to raise the dead' &c., or they would not be likely to meet with any success. This objection I must ascribe to weakness of faith in those who entertain such an opinion. Let us take a clear view of the word of God, and the dispensation of grace before we judge in this matter.

Now the healing of the sick, the raising of the dead, &c., is not commanded in the last divine commission. Christ merely added, 'These signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues," &c. And Mark says, 'And they went forth and preached everywhere, the Lord working with them, and confirming the work with signs following.' We may infer from this clearly, why it was that the first preaching of the Gospel was attended with the working of miracles.

These witnesses of the Lord received the word from the holy lips of the Lord Jesus Christ himself, and was to be promulgated by them verbally, and also to be put upon record for an everlasting testimony to all succeeding generations. Thanks be to the Lord Jehovah, that God has preserved it pure & unadulterated until this present day.—Hence the great apostle of the Gentiles declares in regard to the word of God, Heb. 2: 3. 4. "Which at first began to be spoken by the Lord, and was confirmed unto us by them (the apostles) that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The idea that the first clause in the great commission is merely restricted to the eleven apostles—will not hold good, and consequently is an unsound argu-

men'. I say again, that the context of the last commission is so closely joined together, that if one clause in it is to be observed now, the whole is also to be observed. "What God has joined together, let no man put asunder,"—this is incontestible. The language is plain, 'Go ye and preach the Gospel to every creature.' Reflect upon these things my brethren and sisters; pray to God that his church may go to work and devise a plan by the Spirit of God, that this Divine command henceforth, may be more extensively carried out.

The time is fast approaching, when the trumpet's sound of the sixth angel shall cease, and not be heard any more. And the mighty angel declares, "that in the day of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." The Saviour says, Matth. 24: 14. "And this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Again it is argued, that this matter is attended with a great many difficulties. I admit this to be true. Where is a Christian grace, wherein we are commanded to exercise ourselves, exempt from difficulties? Where is a Christian duty enjoined upon us to perform, in order to meet God's acceptance, that we have no crosses to encounter? Or where do we find a newly created man in Christ Jesus, that did not meet with difficulties, and had not to yield to a complete course of self-denial? I assure you nowhere.

I would then say to such, "have faith in God." Though this matter appears before us like a huge mountain, yet, "if we have faith, like a grain of mustard seed," we will only have to say to this mountain, "Be thou removed and be thou cast into the Sea, and do not doubt in our hearts, it shall be done;" according to Christ's declaration: which *is yea and amen*.

Again I heard some objections made, on account of being very dangerous to send brethren to preach the Gospel. I was very sorry to hear such expressions made at our late Annual Meeting. It pained me to the heart to hear, that some of our dear brethren, viewed the carrying out, to its full extent, the Divine commission, a dangerous prosecution; fearful of complying fully with the commandment of the Son of God.

We are all ready to admit that this matter may be abused, and is grossly abused by thousands of professors. But I would ask candidly, is there any commandment contained in the whole word of God that cannot and is not abused? Is not prayer abused? Is not almsgiving abused? Is not even the word of God abused by being grossly misapplied & adulterated? Certainly so. But does it follow that when something is abused or can be abused, strictly commanded, that on that account we should leave it unobserved? I trust you will all be ready to say with me, No, no; not at all. Let the church of God in general, have the control of this highly needed work, by selecting such men as Stephen, full of the Holy Ghost, wisdom, faith and power; whose aim is wholly the promotion of Christ's kingdom, and the salvation of immortal souls.

By proceeding in this way cautiously, there can certainly no serious danger be apprehended. I would ask in the language of Paul, 'Are there no wise men among the members of Christ that can judge in this matter?' Yes, I have full confidence, that there are still such that have the Love of God shed abroad into

their hearts by the Holy Ghost, endowed with wisdom from on high, to act wisely in this much needed work in Zion.

Letus then be not at ease in Zion, until something is done towards accomplishing this glorious object; lest that woe will be inflicted upon us pronounced by the prophet, upon those that are at ease in Zion. I trust there are brethren who would be willing to sacrifice ease and comfort, yea, to forsake all for Christ's sake, in order to promulgate the gospel in its purity and simplicity; in such places where it never before was so published. The church of God, that is the whole Fraternity, to provide means adequate to enable them to go forth in the discharge of their calling, without being chargeable to others, nor burdensome to themselves. Mutual contributions may be made by the general church for this purpose, without violating in the least the sacred law of the gospel. If brethren, who are so extensively blessed with this world's goods, would cheerfully contribute to such charitable institutions, would be much better applied, than by accumulating riches for themselves and for their children, which so often bring themselves into snares and temptations, and proves to be a curse for their children.

In regard to the required qualification for this noble work, I will merely say, Jesus Christ is the only one who can qualify, yea, 'touch their lips with a live coal' and 'put his word into their mouths,' that they can fearlessly speak the word of God, bearing evidence to the eternal truth, that even kings and rulers may stand confounded and be silenced. Who did qualify Moses, Isaiah, Jeremiah, and the first heralds of the gospel? None, but the Lord of life and glory.

I hope the beloved brethren will act upon this matter next year at the general Council; for this must be determined in a lawful assembly. Begin at home, that is, in our happy land of liberty, where there are abundant places, where the brethren have never expounded the gospel. I have been at places myself already, where they begged with tears in their eyes, for the brethren to hold meetings and could not get them. And especially in the extreme West, where there are brethren and sisters and their children, scattered, so far separated from any speaker, that they must starve, on account of not being fed with the bread of life, the Word of God. O let the whole fraternity take this into serious consideration. Be not fearful, but go on in the discharge of your duty, the Lord will be with you in blessing this noble work of charity, displaying his power by multiplying disciples, and converting numerous souls to the obedience of faith, in the name of the holy Child Jesus.

EUBULUS.

For the Visiter.

HEART RELIGION.

The world is full of religionists; but unfortunately for suffering humanity most of the religion of our day is theoretical, or what is sometimes called head religion. Men wax warm in the defence of an opinion, and will make considerable sacrifices to establish their own views of orthodoxy; but the religion of the New Testament is emphatically a heart religion.

It is a religion, which lays hold of the affections, and causes its possessor to make a personal sacrifice in behalf of suffering humanity. It teaches him to love the Lord his God with all his

heart or faculties, and his neighbor as himself.

Head religion may do very well for those, who are seeking worldly popularity; but if we desire something that will afford consolation in a dying hour, we must have heart religion. Yes, dear and much beloved brethren, heart religion will bring us to what we read in the 3d chapter and 17, 18, 19, 20 & 21 verses of the first epistle general of John.

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. — For if our heart condemns us, God is greater than our heart and knoweth all things. Beloved, if our heart condemns us not, then have we confidence toward God."

Oh that we would renew that covenant again, that we would not have only head religion, but have such religion as James speaks of in the 1st chapter and 26. 27. verses, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If we wish to keep ourselves unspotted from the world, we must be a distinct and separate people from the world. And oh beloved brethren, do we find ourselves to be separate or not? I fear, we too often are engaged in things, that we ought not to be engaged in; but I sincerely hope, it is not too late to renew our covenant, which we made when we were received into the church of Christ. Yes, that we may all look to that Advocate with the Father Jesus Christ the Righteous.

— Dear brother, if you will give these lines a place in the Visitor, as I was looking back to where I could go to meeting every Sabbath, and now in the Far West, where we cannot so often be with our beloved members. I would rather live poor all the days of my life and be in the church, as to have the whole world and be absent from our dear members, who so often built us up upon our most holy faith. Pray for us, dear members, that we may hold out to the end, that if we meet no more in this world, that we can meet in that happy world above, where parting will be no more, is the prayer of your well wishing brother. May God bless us all!

J. K.

The aged sinner will not turn,
His heart so hard it cannot mourn;
Much harder than the flinty rock,
It will not break, tho' Jesus knock.

The blooming youth in all their prime
Are counting up their length of time,
And often say it's their intent,
When they get old, they will repent.

But oh! the sad and dreadful state
Of those, who stay and come too late;
The foolish virgins did begin
To knock, but could not enter in.

For the Gospel-Visiter.

THE WARNING.

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 17 - 4.

Dear brethren and sisters, and friendly readers. Here we are to come out from the world and not be partakers of her plagues. Oh dear brethren and sisters, how often do we indulge in the things of this world! How often do professors of religion go to parties and plays and frolics, and if we try to admonish them, they will say I don't think it's any harm. Let me admonish you with the apostle's words. The apostle says, "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice."—Oh my dear young friends, you will have to answer for your evil speaking, and for every idle thought.

What has induced me to write these few lines was: A few days ago there were three or four young professors of the religion of Jesus; they professed to be good Christians; they went to frolics and played, and I tried to admonish them with the words of our Saviour, "Come out from the world, and keep yourselves unspotted from the world." I am young and single, and they thought I ought to go too. They say you are an old Dunkard; you can't go to such places.

Oh that I could get all young people to come to Christ, to come out from the world. They are on their way to ruin. Oh sinner, will you not come to Jesus! Come out of the Babylon, the great mother of harlots and abomination of the earth! My dear young friends, what is a man profited if he shall gain the whole world and lose his own soul? Oh my dear young friends, strive to enter in at the straight gate. Oh how shall we escape if we neglect so great a salvation!

Oh my dear young friends come to Christ, as the poor come to the rich for alms; bring no price in your hand: you must buy of him, but it must be without money and without price. The full soul sends empty away. Bring not your own righteousnesses. They are all as filthy rags. Say, I want grace, faith, love, hope, zeal, righteousness, patience, every thing.—and I have nothing to give in return. Say, oh take me a poor sinner! Oh sinner will you not come!—To-day is the accepted time, to-day if you will hear his voice, harden not your hearts. Come to-day.

Delay not! Come as a willing servant to Christ your Lord and Master.—Obey, honor, love and serve him even unto death! Let your heart go out after him; let your tongue praise him; let your hands work for him; let your feet walk in his paths. Esteem none of his commands grievous. Have respect to all of his commandments, and not just part of them. Take upon you the whole armour of God, that you may be able to stand, when the great day of the Lord shall come. Thus come to Christ, and you will be saved. For the mouth of the Lord has spoken it, as the poet says,

Come with your guilt and fears oppress'd
And make this last resolve!

Oh dear young friends, you who profess to be followers of the meek and lowly Jesus, hold fast to your profession, and so let your light shine, that others may see your good works and keep yourselves unspotted from the world, and not indulge in the foolish fashions of this world, and keep away from all the evil places, such as little parties, as they are called.

Remember, that the all-seeing eye of God is over you, when you are at those places. O turn ye, turn ye, for why will you die! When God in great mercy is coming so nigh. Oh if sin is your burden, why will you not come? O sinners, the Lord who spoke the world from naught into existence, hath for you, poor sinners, dearly bought salvation by his blood. Lo how he bursts the bonds of death, and reassumes his vital breath to make our title good.—

J. C.

Communicated.

VOTING, A CHRISTIAN DUTY.

Messrs Editors. — Presuming that it is the object of the Visitor to discuss all questions involving the various Christian obligations of its readers, and to impart to them clear ideas of all their various duties through their pilgrimage, whether moral, religious, or social,—I propose to offer a few observations on the duty of voting, for their impartial consideration.

This proposition will probably startle some, for I am aware that many of your brethren are of opinion, that the whole subject of politics belongs to the men of the world; and that even voting, is entirely out of the pale of the Christian's privileges. Some indeed, are so dogmatical in this, that they are unwilling to listen to any argument on the subject. Others hold that it is a matter of doubtful propriety— a privilege that *may* be exercised under peculiar circumstances, but that it can in no case be regarded as a moral duty. I respectfully ask both these classes, and the first especially, to remember that it is one of the easiest things on earth to be mistaken, and that other men, as pure and as conscientious as they—and perhaps, nearly as wise too—differ from them in *toto*. Indeed, some of the most intelligent and consistent members of your esteemed Society, feel convinced that voting is a solemn christian duty, which cannot always be neglected without serious moral delinquency. With this class I cordially concur. Now if we, who believe that voting is a duty, are right, then those who believe the contrary, must be wrong. If it is our duty to vote for Liberty, Righteousness and Temperance, it must be their duty also; for moral duties devolve upon all men alike. The moral law is the same for all men, and is not accommodated to the different notions of different persons.— It behooves our opponents, therefore, to examine the subject carefully.

When I reflect on the vast influence that the government of this country exerts on society at large, for good or for evil—that public justice and morality, depend altogether upon the character of the men who are called to administer the affairs of government, and that the *people* are responsible for the kind of men placed in authority, and for the laws which they pass, I am amazed at the wisdom of that man, who contends that *Christians* ought not to vote! Look at the consequences of this position. If voting is wrong for *one* Christian it must be wrong for *all*. Hence it would follow, that as soon as a man becomes converted he must surrender the whole government, with all its mighty power and influence, to the hands of wicked men; and thus the faster the people would be converted to true Christianity, the faster the wicked would gain power; the faster the cause of Christ would advance, the more power the devil would acquire in this Christian land; and thus by the time, that the masses shall have accepted the terms of the Gospel, the power of his sulphurous majesty would be supreme.

This is no misrepresentation. This conclusion follows inevitably from the position assumed. Where is the warrant for such a strange and illogical presumption? It cannot be found in common sense nor in scripture. The passage usually referred to as a prohibition of voting, is found in John 18: 36. and reads thus: "My kingdom is not of this world, else my servants would fight for it." By the context the reader will find, that Jesus made this remark as a reason why he did not resist the violence of his enemies by physical force. He had come into this world to teach men the principles of love and good will to each other, and not to establish an earthly kingdom; and having taught & exemplified these principles, he preferred to prove his sincerity by suffering martyrdom to his doctrine, rather than entail upon his country the horrors of

civil war. Every Christian should be willing to suffer the same whenever the truth requires it. But this is no reason whatever why we should refuse to suppress wickedness in the country, when we can make the effort by civil & peaceful means.

"My kingdom is not of this world," and yet Christ came upon earth to *establish here* his heavenly Kingdom. — Indeed, the Scriptures make it plain, that all sin and iniquity shall yet be banished from the face of the earth. — This habitable globe shall yet become the exclusive abode of truth and righteousness. — "It shall be full of the knowledge of the Lord as the waters cover the mighty deep." (Isa. 12: 9.) This happy consummation then, is the ultimate design of God. And does any rational Christian suppose, that it can be accomplished without the agency of civil government? Can it be accomplished while the government is in the hands of the minions of the devil! Nay, verily. Sound reason and all history alike, fully demonstrate that the people of no country can be brought to the side of God as long as the government of that country is in the hands of bad men. God must fulfill his purposes through the agency of good men. It is perfectly clear, therefore, that it is the duty of every christian to labor for the incorporation of the principles of Christianity with the government as fast as the people can be made to sanction it; and the only way to accomplish this gradually and peaceably is, to go to the polls, as often as the day of election comes around and vote for such men as are pledged to carry out these principles as far as possible for the time. As long as wicked men bear rule, so long wickedness will be sustained and supported.

We are required to "pray for those in authority that we may lead a quiet and peaceable life." 1 Tim. 2: 2. Now, can any one tell why we should pray for good government and not to vote for it? Why, we should not vote for what we pray! Voting is altogether a peaceful and honest function. It involves no force, fraud or violence of any kind. It is simply an expression of a wish by the people as to what sort of men and measures they wish to direct the government, and certainly it must be the duty of the christian to express his preference for good men and good laws, just as well as to pray for the same. We must support our prayers by our acts in this case as well as in others, else our prayers will not avail; and men will have no confidence in our sincerity. It is our duty to pray that God may not cease to pour out his blessings upon the earth in order that it may continue to bring forth bountifully; but what would be thought of that man who would depend altogether on prayer, and not till the soil and sow his crops! In this case we insist that his acts shall accompany his prayer. So I do in the case of voting.

The freedom and right of voting, depend upon it, have not been vouchsafed to the people of this country for nothing. This great privilege carries with it a responsibility, for the neglect of which, I verily believe, every citizen must answer to God. Were the apostle Paul now living in this country, he would, most undoubtedly, counsel the brethren to vote for good men in authority, as he has advised them to pray. Or had the people been allowed to choose their officers of government as we do here, where and when he lived, he would have voted himself and would have advised others to do the same. Dare anybody deny this! Then let me hear the argument. Paul was ever ready to do a lawful and *peaceful* act in favor of justice, as shown by his refusal to be scourged and smitten contrary to the laws of Rome, Acts 22: 25. and 23: 3. and by his appeal from Festus to Cesar, Acts 22: 10. This shows conclusively that the apostle availed himself of every peaceful and legal means to protect him-

self against the ferocity of his enemies, and surely he was too noble, too just, too generous a man to refuse to use the same means to defend and protect others which he had resorted to for his own defence.

Suppose Paul were now living amongst us. His penetrating and discriminating mind would comprehend the whole state of affairs at a glance. Instead of finding the government in the hands of one man, and he backed up by legions of hired soldiery, as was the case in his day, he would find the government in the hands of the *people*—here the people being the sovereign power of the nation instead of a king or emperor on the throne, and consequently the people are responsible for every act of tyranny and injustice practised by the government. The people can order any government they please—if they want just, equal and christian laws they can elect men who will pass them.

I have thus endeavored, as briefly as I was able to, to demonstrate that it is our duty as christians, to use the elective franchise, which has been placed into our hands by the blessings of divine Providence, for the establishment of purity, righteousness and justice on earth, and I trust, Mr. editor, you will see the propriety of giving your readers an opportunity to read and ponder this article in the Visiter. God is my witness that I am entirely sincere in the utterance of these views, but if I am convinced of their unsoundness, I shall be happy to abandon them.

J. M.

Kulpsville, Montgomery co. Pa.
July 25, 1856.

[As the author of the above seemed desirous of presenting the subject of voting to the consideration of the brethren, we have permitted him to address them through the Visitor. As it is impossible for us to publish all we receive, we have curtailed the article;—we have not, however, omitted any part, bearing directly upon the object the writer has in view, namely, to prove that it is the duty of Christians to vote.

OUR COUNTRY'S TROUBLES.

The affairs of our country have reached a crisis, which demands the humiliation, confession, and prayer of every Christian. Whether or not the United States of America occupy a place on the map of prophecy drawn upon the pages of Divine Revelation, it is certain that God as supreme Sovereign and Lord of nations, will deal with this nation as he does with others. Civil wars and other calamities which have happened unto nations, may be regarded as judgments sent upon them on account of their sins. And as the same causes under the same government of God, will be likely to be followed by similar effects, what can we expect but trouble, confusion and woe, if we are chargeable with guilt? And that we are verily guilty, but few among those who believe in the divine law as laid down in the Bible, will deny. Our only hope then of escape from threatened calamities, as a nation, is to break off our sins by righteousness, and our iniquities by shewing mercy unto the poor; if it may be a lengthening of our tranquillity. Dan. 4: 17.

The scriptures abound with promises of protection and national prosperity to righteous nations, and with denunciations of wrath and vengeance against the wicked and impenitent: and it should be remembered that neither these promises nor these theatenings were in vain. The history of the Jewish people, from their departure out of Egypt to this time, is a standing proof of this important and consolatory doctrine to all the nations among whom they are scattered. The doctrine of a National Providence is plainly taught, and fully established in the Scriptures. And this doctrine is consoling to the

hearts of Christians, especially in times like the present. There is, then, a God who judgeth in the earth, and he delighteth in mercy and in truth.

Among the causes which have brought about the present agitation in our country, and which is ominous of trouble, slavery is a prominent one. Unfortunately for the peace and welfare of our country, our Fathers in forming our government, admitted slavery into the Federal constitution. And slavery and liberty being antagonistic in their nature, it could not be expected that they would dwell together in peace. Neither have they. Their interests conflicting, they have time and again assumed a hostile position to each other. And their combats have been witnessed with no little concern by the true patriot.

However, by the mutual forbearance of the respective friends of the two principles, and by compromising measures, any fatal issue has hitherto been avoided. But owing to the more general diffusion of the Christian Scriptures within late years, a more correct knowledge of man's duty to his fellow man has been inculcated, and the system of slavery has become more unpopular. Nation after nation in the civilized world has emancipated its slaves until we are left almost alone in continuing the system. In view of this state of things, the friends of slavery in this country, fearing the downfall of the institution before the influences of those powerful principles which are brought to bear upon it, are making a mighty effort to support and spread it. And we are now beholding one of the strangest spectacles the eyes of an observing world or an observing heaven ever beheld.

We behold in slavery a system combining in it the elements of a complex evil—a political, physical and moral evil. This verdict has not only been given by those who are looked upon as fanatics & busy bodies in the northern States, but also by men who have justly been regarded as the leading men of the nation, among whom may be mentioned, Washington, Jefferson, and Clay; and in this verdict, nearly the whole civilized world unites. This system, demoralizing in its tendency where-ever it exists, the advocates of slavery are laboring to extend into the free Territories under the jurisdiction of the Federal Government, and thus prepare the way for the addition of more slave-States to the Union! This we sincerely deprecate—This we complain of—This we are constrained to oppose. What does this mean? Are we not dreaming? Can it be possible that the mighty efforts now making, in the meridian light of the nineteenth century of the Christian Era—a light emanating from a wide spread Christian profession, and an extensive circulation of the Christian Scriptures, to extend human slavery and thus increase the number of suffering bond men and bond women and entail the evils of the system upon future generations, are a reality? Would to heaven they were not! But they are. How offensive must our inconsisteney appear in the sight of Heaven! We are continually, as a nation preaching, "with liberty for our text, and actual oppression for our commentary." We wish it to be understood, that we are speaking of the extension of slavery. It is true, we regret its existence any where, but if those States in which it exists by local laws, prefer to have it, and assume the responsibilities of its continuance, we would by no means encourage any interference with their constitutional rights. In deprecating the spread of slavery, we

have not only the good of the slave in view, but also that of the master. A motive no less pure, or no less extensive than that which desires the welfare of both the black race and the white, should actuate us in our opposition to slavery extension.

Slavery corrupts the moral atmosphere where it exists, and presents strong temptations to fallen humanity to gratify its inherent lusts for power and dominion. Slavery has a powerful tendency to make the master vain and tyrannical in the exercise of his authority, although in other respects his conduct may be commendable. Hospitality is a trait of character which the southern people possess in a remarkable degree, and for which they are justly noted. But they cannot brook opposition, and especially opposition to their "peculiar institution" of slavery. Our heavenly Father, although possessing the right of enforcing his authority without any hesitation, says to the poor slaves of sin and Satan, "Come now, and let us reason together;" the Constitution of the United States declares that "Congress shall make no law abridging the freedom of speech or of the press;" Christianity enjoins upon us the duty of proving all things and of holding fast to that which is good; but slaveholders do not countenance free discussion when slavery is the subject, they oppose it—they suppress it. Although the South makes a loud profession of Christianity, it cannot adopt the language of Christianity and say "the weapons of our warfare are not carnal." On the contrary, the south seems to depend upon carnal weapons, rather than upon truth clearly proved, and plainly expressed, to advance its measures.

We have a painful illustration of this fact in the occurrence which took place a few months ago in the United States Senate. A member of that body had expressed his views fully in debate; the South took offence at his speech, and instead of meeting him with argument, a southern member of Congress sought what he deemed a suitable opportunity, and with a cane struck the offending Senator to the floor. It is true, this was at the time an individual case, but it has ceased to be such, since the South has with but a few noble exceptions approved of the act. It may now be regarded as an act of the South; and it is an awful exposition of southern Christianity. We are not wanting in evidence to prove that the tyranny which slavery engenders, will not permit the propriety of any of its acts to be called in question. A respectable citizen of Virginia attended the Republican Convention in Philadelphia. For this he was compelled to leave the State. A Baptist minister in the South, some time ago expressed his disapprobation of the outrages committed in the Senate chamber, to which we have already alluded, and for such an expression of opinion, he was compelled to leave the congregation to which he ministered, and come to the North. These circumstances grieve our heart; they are the fruits of slavery; and the more this tree grows, the more abundant will be such fruit. Consequently, what Christian heart can contemplate the extension of slavery with any thing but painful emotions? And the act committed—the annulling of the Missouri Compromise, which was designed to prepare the way for the extension of slavery, was most unjust. It was the violation of a solemn contract, which pledged extensive territory to freedom forever. The annulling of the Missouri Compromise, was the cause of the alarming state

of things now existing in Kansas. "The honest and legitimate settlers were soon overborne by bands of invaders; a pretended legislature was elected by fraud and violence; a code of laws perfectly infamous was enacted and forced upon the people; and a systematic suppression of freedom conducted to a bloody end. Disguise, palliate, justify it as we may, this is the plain fact, and it falls upon the heart with almost stunning force.

"The time has come when every honest man, whatever his party politics, who deems the Republic worthy of his care, should determine to arrest the downward tendency of things. He is solemnly called upon to decide whether the materialism, the barbarism, the worst and lowest impulses of our social state, or the higher and better influences of our democratic civilization are to prevail. Shall the magnificent empires growing up on the western shores of the Mississippi, become the homes of an industrious, peaceful, beneficent freedom, or shall they be given over to slavery and sterility? These are the great questions of the day, and perhaps the trial questions of our country's destiny.

"As we read the chronicles of the nations, from the dim traditions of the early eastern dynasties, through the splendid annals of Greece and Rome, down to the latest records of our own era, we are struck by the uniformity with which, after a longer or shorter career, they have all succumbed to the influences of foreign conquest or of civil war. We see them grow for a time with marvelous rapidity: they attain to a broad and stately dominion—their store houses swell with abundance, and their arts shed lustre on the age—but soon they sink as rapidly as they rose, and are left like ruins upon the desert—desolate and pitiable—the wolf howling from their deserted chambers, and the bitterns crying from their broken pools.

The writers of history describe the mournful experience, and, wisely or unwisely, speculate upon its causes. They seek for a solution of the problem in fanaticism, in bad morals, in luxury, in the degeneracy of the race, and in the inscrutable degrees of Providence—and read us many a lesson out of the conclusions at which they arrive. But the prevalence of a cause, as universal as the effect, and as deep and powerful as the selfishness of man, they have not always signalized. It is that separating and corrosive spirit which denies the equal claims of all humanity. "Whether we regard, says one, the caste-systems of Egypt and India, the martial despotism of Persia, the rule of wealth and craft in Phœnicia, or the class-divisions of Greece and Rome and Judea, one obvious characteristic will be found pervading the ancient nations; every where the social fabric was built upon the assumption of the natural inequality of man, upon the necessary, because divinely appointed, inferiority of certain races.

Not in the superstitious tenets and observances of heathen theology, nor in the absence of a law of right and wrong, nor in the want of the higher powers of humanity, nor in the fatal unconsciousness of their weakness, nor in any difficulties, from which we now have exemption, thrown in the way of a wider benevolence, nor in the lack of such advantages as we are licensed to reap from the discovery of printing, etc. —but in the universal dogma of human inequality, we find the sufficing reason for the imperfect freedom and the inevitable decline of the greatest empires of

antiquity. And while it is the peculiarity of Christianity, that it did proclaim the divine brotherhood of man, not on the ground of any expediency or convenience, but on the broad foundation of the common fatherhood of God, and the common redemption by Christ—it is also true of all the Christian nations, that they have risen or fallen, according to their fidelity to their eternal standard. Humanity is one, it is indissoluble, it is sacred; who lays his lightest finger upon it to do it harm, seals his own doom; he degrades and weakens himself in others; he touches the ark of God, in which he has deposited his most precious treasures.

"When our country ceases to cherish a love for the rights of man, she will have parted with the secret of her strength. When she takes to her heart any other worship than that of humanity, justice, truth, she will have admitted the serpent into her Eden."

What are we as Christians to do in the present crisis? We say, what are we to do as Christians? For this holy character we have assumed, and let all our actions be in accordance with it. It is right, and meet, and the bounden duty of all real Christians, to weep in secret, mingling their prayers with their tears, over the iniquities, and for the calamities, of a guilty land. Thus Jesus wept over Jerusalem, and said, "Oh that thou hadst known, at least in this the day of thy visitation, the things that belong to thy peace, but now they are hid from thy eyes." Let us add fasting to our prayers and humble ourselves sincerely under the mighty hand of God. Let us with Daniel confess our own sin and the sin of our people. Dan. 9: 20.

Let us not under the influence of a very general tendency in human nature to idolize men and parties, attribute too much importance to the success of any candidate or any party. Our country's prosperity, peace, and safety, do not altogether depend, by any means upon those who administer the government of the country, they depend more upon the blessing of heaven. But the blessing of heaven is promised only to the righteous. Consequently, righteousness is our nation's bulwark. We need a higher type of righteousness—a righteousness that assimilates us more to God in the exercise of compassion, mercy, justice and truth. It is a very general impression among Christians, that our Presidential election campaigns, have a very injurious effect upon the spiritual state of our churches. This liability should most cautiously be guarded against by every Christian. That course of conduct cannot be right, whatever apparent success seems to attend it, which draws us from God, causes us to neglect our religious duties, weakens our religious principles, and lessens our religious enjoyment.

One reason that our elections are attended with the sad effect alluded to, is that professing Christians too often seem to forget their responsibility to God, and act as if they were only responsible to the party in concert with which they are acting. The Christian has but one principle to act upon in all his numerous actions in which he engages. That one principle is stated in the following text of scripture: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The Christian, if he acts at all in the exercise of the elective franchise, will act upon this principle. We are anxious that all our brethren and all our readers may act upon this principle. We are desirous that we all

may, with the high regard we profess for Christ, and his doctrines, view every thing affecting humanity's weal or woe, from the stand point of Christianity—that we may sympathize with God in all the yearnings of his compassionate heart for the ameliorations of his suffering creatures.

We trust we have not written this article under the selfish spirit of party-ism. We have been impelled to this labor, by no means of the most pleasant kind, by a sense of duty. Brethren, be careful of your influence—be careful of your christian character—be careful to please your God. In view of the danger we are exposed to, from the excitement of the times, let us "watch and pray that we enter not into temptation." If we deem it our duty to exercise the elective franchise, let us do it in view of our accountability to God for this, as well as all our actions, and let our suffrage be given for those measures, which, when the consequences of the approaching election shall pass in review before us at the judgment bar of God, we shall not be ashamed of, or condemned by. If we deem it best to stand aloof from all engaged in the struggle, let us not fail to be very prayerful to God, for the interposition of his power, that justice and truth may prevail. If we have done our duty, whatever calamitous events may be anticipated, we hope in God and fear not. Amidst war and peace, plenty and famine, amidst the persecutions and prosperity of the church, amidst the dissolution of states and empires, we plainly trace the footsteps of God in accomplishing his purposes, and triumphantly sing, Hallelujah, the Lord God Omnipotent reigneth.

J. Q.

THE FAMILY CIRCLE.

For the Gospel Visitor.

I NEVER HEARD FATHER PRAY.

Is it not a solemn truth that many children, even young men and women often have to remark that "I never heard father pray." Having had a promising lad of 13 years old in my employ, I was trying to persuade him to forsake some bad habits, telling him that he ought to pray for grace that he might do better; he remarked that "he was too young to pray." I told him he was certainly old enough to try to do better. He said he knew some old men that did not pray. "Father never pray, nor never told me to pray." Dear father, will you have it said at the judgment-seat of Christ, that you never prayed for your children, will you permit them to run in the course of nature until they are finally ruined, and not instruct them to do that which is most essentially necessary to make them happy in this world, and finally prepare them to meet their God in peace? Remember that it will seem hard to you if your should be so happy as to get to heaven yourself, (which I fear you won't without prayer,) and see your children cast into outer darkness, crying unto you with lamentation, saying, father you are the cause of my everlasting ruin, you never prayed in my hearing; you never taught me to pray. O fathers and mothers, will you not from this time devote more attention to the cultivation of the minds of those tender branches which are given you from heaven? Remember the instruction that a youthful mind receives is seldom forgotten.

Your children may at the present not comprehend the full meaning of your

instruction. But it may be "as bread cast upon the waters" the crumbs may be gathered many days hence.

Parents are ever laboring to lay up something for their children, and my desire and prayer is that parents might lay up that which would do their children the greatest amount of good. And rest assured dear parents, there is nothing you can leave your children, that will do them more good than a christian example and a christian education. Give them a hope that when you leave this world, you go happy—that you have "fought the good fight and kept the faith and finally laid hold on eternal life, with instructions to follow after in the footsteps of Jesus, and you will finally rest together in eternal felicity, and you leave them more than worldly riches.

E. W. M.

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Mistaken Training of Youth.

In many thousands of instances, it may be observed that, even before a child has been weaned from its mother's breast, malignant dispositions are not only fostered, but are regularly taught both by precept and example. Does a child happen to hit his head accidentally against the corner of the table—it is taught by its nurse, and even by its mother, to avenge the injury on the inanimate object which caused it; and to exhibit its prowess and its revenge by beating the table with all its might. Does it cry, through peevishness or pain—it is immediately threatened with being thrown into the ditch, tossed out of the window, or committed to the charge of some frightful spectre. Is it expedient to repress its murmuring, and to cajole it into obedience—it is then inspired with fallacious hopes, and allured with deceitful promises of objects and of pleasures which are never intended to be realized. Does it require to have its physical powers exercised—a wooden sword or whip is put into its hands, and it is encouraged to display its energies by inflicting strokes on a dog, or a cat, or any of its play-fellows or companions. I have seen a little urchin of this description, three or four years of age, brandishing its wooden sword with all the ardor of a warrior, and repeating its strokes on every person around, while the foolish parents were exulting in the prowess displayed by their little darling, and encouraging it in all its movements. By these and similar practices, revenge, falsehood, superstition, and the elements of war, are fostered in the youthful mind; and is it to be wondered at, that such malignant principles and passions should "grow with their growth, and strengthen with their strength," till they burst forth in all those hideous forms which they assume amidst the contests of communities and of nations?

The false maxims by which children are frequently trained under the domestic roof, and the foolish indulgence with which they are treated by injudicious parents, in too many instances lay the foundation of those petulant and malignant tempers, which are a pest both to Christian and general society. Indulgence often leads to an opposite extreme, and produces such a degree of insubordination among the young, that nothing is to be seen and heard but a perpetual round of scolding and beating, and the contest of angry passions. "Among the lower ranks of people," says Dr. Witherspoon, "who are under no restraint from decency, you may sometimes see a father or mother running out into the street, after a child who has fled from them, with looks of fury and words of execration, and they are often

stupid enough to imagine that neighbors or passengers will approve them in this conduct." Where-ever parental authority is thus undermined, and such conduct uniformly pursued, a sure foundation is laid for an expensive display in after life, of the malignant passions of the human heart.

T. D.

YOUTH'S DEPARTMENT.

Character for the Young.

Character is everything to the young, as it is the surest means to success in life. It is better than the most ample fortune; it is better than the patronage of rich and powerful friends. A young person of established character, virtuous principles, of good conduct, though he be poor, and left to his own unaided efforts, will rarely fail to make way for himself in the world. He may be assailed by misfortune; he may lose his health or fall into adverse circumstances and so be embarrassed and oppressed in course; but, as a general rule, it cannot be questioned that a fair character, a character for intelligence, virtue and worth, is the surest pledge for success in life. For many years I have been accustomed to watch with great interest the fortunes of the young in their progress in life; and long since I have come to the settled conclusion, that in so far as success is concerned, whether in the learned professions, or in the ordinary business of men, character, virtue, a well-regulated mind and heart, is of higher value than heirship to the richest estate—than all outward advantages whatever. Such an estate, such advantages, are apt to inflate with pride, to lead to imprudence, to idleness and vice; and where this is the case, it takes but a short time to squander a fortune and bar every door to respectability and happiness. But character I repeat, never fails. It makes friends and subdues enemies, creates funds, opens the gate of opportunity, draws around its possessor patronage and support, makes him a sure and easy way to wealth, to honor, and to happiness.

* * *

Determine to be Useful.

No matter what may be your condition. In life you have an influence, and that influence should always be exerted in a proper way.—The young have no right to fold their arms, bury their talent, and become the drone of the social hive. Aim high, but with prudence; act with perseverance, let no obstacle drive you from the path of honor and duty, and you may be sure of eventual success. Riches are not within the reach of all; competence is; and the latter is preferable in every respect to the first. Remember the Deity helps those who help themselves, and that utility is the great end of human exertion.

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Try Again.—A Hint for Children.

Timour was a great Tartar conqueror. In early life he was forced to take shelter from his enemies in a ruined building, where he sat alone for many hours, wishing to divert his mind from so wretched a condition, he fixed his eyes on an ant that was carrying a grain of corn larger than itself up a high wall. Sixty nine times did the grain fall to the ground, but the insect persevered, and the seventieth time it succeeded. This sight gave Timour courage at the moment, and he never forgot the lesson.

* * *

Tough it through.

I mean to try and tough it through, said a pale-faced, middle-aged woman to

her walking companion the other day, in our hearing. The speaker, though very respectable in her appearance, looked like a woman who had seen hard times. She may be a poor widow, with a young family about her, whom she is striving to rear and educate by her daily and nightly toil. She may be a wife with a feeble husband, who, though kind and well disposed, is unable to contribute his portion towards the support of the family. Or she may be the wife of a worthless, intemperate man, who instead of loving, cherishing, and supporting her, as he promised to do, is but a clog and a curse on her life. Whoever and whatever she may be, she has evidently imbibed the right spirit, and is resolved on the right course—*to try and tough it through.*

It would be well if this spirit were more common among all classes, old and young. Here is a school boy with a hard lesson: don't be discouraged, little fellow, "tough it through." Here is a young clerk in a store, he has to rise early, wait and tend all the day, and be servant to the whole establishment; never mind, "tough it through," be faithful and diligent, and you will soon be in better circumstances, and have some one to open shop and wait on you. The mechanic often gets hold of a hard job, which he has half a mind to throw up. But take good advice; "tough it through; do it thoroughly and faithfully, it will be no loss to you in the end. A man in business often gets into a spot from which he can see no light—no land ahead, and he is just ready to give up to despondency and despair. But we advise him to think of the resolution of the poor Washington street woman, and resolve to try and "tough it through." Light will appear when you least expect it; if faithful, and honest, and persevering, you will finally escape the billows and reach the land.—

A Traveler.

POETRY.

Selected by my Sister.

1.

Sister, we ride upon the deep,
With dangers ever near;
But courage take; all will be well;
We have no cause for fear.

2.

Christ is the Pilot of the ship,
In which all Christians sail;
His Providence has laid our course;
His skill will never fail.

3.

Christ is the Pilot of our voyage;
Then let the billows roar;
He'll guide us to the port of peace,
Where storms are felt no more.

4.

We sail upon such mountain waves,
As bore aloft the ark;
Our way is full of rocks and shoals,
But Christ is in our bark.

5.

Our Pilot knows the chart of life;
The waves obey his breath;
And in his wisdom he will steer
Us through the straits of death.

6.

Fierce gales may strip our cordage off,
And blow our sails away;
The night is dark, no star appears,
But Christ brings back the day.

7.

He will replace our shatter'd spars,
And bend on them new sheets;
From shipwreck of our faith he saves,
And all our wants he meets.

8.

Then let the lurid lightning flash,
The loudest thunders groan;

He listens to the mighty crash,
And to our feeblest moan.

9.

Then, fear not, sister passenger,
What ever may befall:
Christ holds the tempests in His hand,
And He will save us all.

10.

Christ is the Pilot whom we trust;
He knows the heavenly shore,
And He will bring us to the port,
Where tempests all are o'er.

* * *

REPLY,

to the foregoing verses.

Sister, the tempest rages still
The heavy surges roll,
And Oh, the dark "Egyptian night
Felt" to the very soul:
"Long out at sea," where icebergs move
In seeming brilliant pride,
My heart still burns, but how benumb'd
Mine energies beside?
Our own dear father's face I'd see
Once more my heart to cheer
With her we long call'd mother too—
Her health renew'd to share,—
With thee, and many more we love!
But since it is not so,—
Where lone and wakeful in the night
Think I am sleepless too.
Sister I too may be awake
Some lone as thou may be
All round me, wrapt in blessed sleep
E'en "Jesus on the sea."
He seems amid the gather'd storm
Sweet curtain'd into Rest
Pillow'd upon the rocking deep
With Heaven in his breast,
Our hearts are faint; and soft our moan,
Waking well "Watch and pray"
He will arise Commanding Chief,
And "winds and sea" obey!—
Too weak to move our Anchor off—
And sink it 'neath the wave
We'll lean upon it looking up,
And sing his pow'r to save.
Friends who watch'd over us in love,
Wait for us on the Shore;
Eager they eye our quiv'ring ship,
And hail us—safely o'er!!

S.

QUERIES.

1. When difficulties occur in a congregation, and it becomes necessary to send to another congregation for brethren to assist in settling said difficulties, is it right for the ordained elder when there is one in the congregation needing assistance, to call such brethren as he may choose, or should he counsel the congregation to know who should be called?

D. M. N.

ANSWER.—It is proper that the elder and congregation should act in harmony in calling brethren to their assistance, or else the counsel given will not be so likely to have its desired effect.

2. When an elder receives a letter from a person who is not a member of the church, and the contents of said letter concern the church, is it in order to read such a letter publicly before the whole congregation, or should it only be read to the church? J. D.

ANSWER—It should first be read to the church, and the members consulted relative to any further disposition of the subject.

3. Is it right for brethren to teach vocal music in a sober and orderly manner, and is it right for young brethren or brethren's children to attend singing schools taught by members of other churches? A reply according to the word, earnestly desired. S.

ANSWER.—The apostle says, "to do good, and to communicate, forget not." If we can communicate the knowledge of music, it is right we should do so, but let it be done in Christian order. In regard to the latter part of the question, we do not think it is wrong for brethren, or for brethren's children, to attend singing schools taught by those not members of our church, if they are conducted in good order, when we have none to attend taught by our own members. Only let us avoid error and evil wherever we meet them.

4. We read, James 1. 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Now if God does not tempt any man, why are we taught in the Lord's prayer, to say, Lead us not into temptation?" Is this not a correct translation, or how is it to be understood?

J. B-

ANSWER.—The word *temptation* does not always mean to entice to evil. Webster, gives *trial* as one of its definitions. The word occurring in the Greek testament, of which temptation is a translation, is *pirasmos*, and the first definition of this word as defined by Parkhurst, is *trial*. We, therefore, conclude that *temptation* in the Lord's prayer means trial. And the import of the petition, is this; lead me not into trials. Implying that the humble christian, conscious of his weakness, is fearful he cannot bear trials. With such fear, he will not only pray God as directed, but he will likewise shun trials as far as duty will permit.

OUR PROSPECTUS.

With the present number of the Gospel Visitor, we send out our prospectus. We feel thankful to our friends for the interest they have hitherto taken in our publication, and we shall feel under new obligations to them, for their agency in circulating the prospectus with a view of obtaining subscribers. If the Visitor is calculated to do good—If it is calculated to edify and instruct the believer, and to commend the truth to the favorable consideration of the friendly alien, and we judge from the encouraging words we oft receive from our readers, that they think it is, then to increase our subscription, will multiply our chances for doing good. This, and other considerations, make it desirable that the number of our subscribers should be increased. Are there not many brethren who have children and friends, not yet converted, and not yet in the church, living in places where there are no churches of the Brethren organized, and where there is little or no preaching done by the brethren? And might not a present in the form of the Gospel Visitor be acceptable and profitable to such? We suggest this thought to those whom it may concern. And we hope our friends will assist in the good work, by circulating the prospectus, and by obtaining subscribers. Let the work be attended to without unnecessary delay. It is important that we should know by the first of December, what number of subscribers we shall have to supply with the seventh volume.

OBITUARIES.

Departed this life on the 19th of August in our own church (Mahoning co. O.) brother HENRY HOKE, aged 57 years, 5 months and 9 days. leaving behind a widowed sister, and 7 children, all married but one, and mostly members of the church together with their companions. At the funeral a few remarks in German on 1 Cor. 1: 31. "He that glorieth, let him glory in the Lord," were made, and an impressive discourse in English was delivered on

John 12: 23, 24. "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Died August 3d in Rockingham co. Va. brother JOSEPH MILLER, aged 41 y. 4 m. and 7 days, leaving a wife and seven children to mourn their loss, beside a large number of relations, friends and neighbors, who will sadly miss him together with the church, which lost in him a faithful minister. But all can rejoice, that their loss is his great gain, having gone to his reward. He was fully resigned to the will of God, and soon after he took sick, he said, "If it was not for his family, he would sooner depart and be with Christ, than stay." "When the king of terrors approached, and his family and friends stood weeping around him, he said, "Weep not for me, but for yourselves and your children." The writer of this cannot conclude without reflecting how soon a change can come. Last spring the deceased traveled to the Far West as far as Iowa, attended the yearly meeting in Illinois, and visited friends in different states, and when he returned home, it was his intention to move with his family to Iowa. But God directed otherwise, and removed him to a better country. On Monday the 4th his remains were consigned to the silent grave, and though the day was rainy the greatest concourse of people showed, how much he has been esteemed. The occasion was improved by brethren Benjamin Bowman, Harshberger and others by preaching from 2 Tim. 4: 6, 7. and Rev. 22: 14.

Daniel Thomas.

DIED July 15th at Poghtown, Chester co. Pa. sister CATHARINE COOK, in the 85th year of her age; widow of the late Henry Cook, who departed this life 9 years ago. She had a stroke of the palsy, which deprived her of the use of her limbs and speech, but not of her mind. She seemed to know and understand what was passing, and to enjoy singing and other devotional exercises. At her funeral br. Peter Hollowbush preached from the words of Isaiah: Set thine house in order; for thou shalt die and not live."

Departed this life August 19th at the residence of her son in law James D. Tabler, Frederick co. Va. sister CATHARINE MEYERS, widow of Elder Martin Meyers of Welshrun church, Md. who died about 5 years ago. Her age was 76 years and 4 days.

Departed this life August 22d. in Frederick county, Maryland brother JACOB SLIFER, aged 71 years 8 mo. and 9 days. He had been afflicted for some years with a complicated disease, dropsy predominating. A short time before he breathed his last, he repeated, though with some difficulty the last stanza of the 314th hymn of our larger Hymnbook.

"And when my Saviour calls me home,
Still this my cry shall be:
Hinder me not, come welcome death,
I'll gladly go with thee."

His funeral services were performed by br. Koontz, Leatherman and Bear from Revel. 22: 12.

Departed this life August 19th also in Frederick co. Md. ANN ELIZABETH YOURTY, only daughter of Aaron and Catharine Yourty, aged 17 y. 7 mo. and 28 d. She was a favorite in the community in which she lived and died, which was fully attested by the presence of a large audience, who followed her mortal remains to their last resting place. Funeral services performed by br. Slifer and Castle. Text; 2 Peter 3: 14.

When blooming youth is snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand,

INFORMATION WANTED.

Brother John Steinhouser left Hampshire co. Virginia in September 1854 with his wife and child for Missouri, and has not been heard from since, though he had promised to write back as soon as he was settled. He had got brother Joseph Emmert's and Christian Long's addresses. It is probable he being a German, did not direct his letters properly, and they were lost. He was a faithful brother, a shoemaker by trade, and his brethren in Hamshire feel anxious to hear of him. Any person, knowing any thing about him and his family, will confer a particular favor to his friends by addressing

John Brindle Stephensburg (Newtown) Frederick co. Va.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma Bronchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da ist nunmehr zuverlässige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) &c. hat das Einathmen sich auf eine vorzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln, eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M D. General-Agent.
per W. S. Wortman, M. D.

Urtheile der Aerzte. Neuyork 1855. Wir die unterschriebenen ausübenden Aerzte empfehlen herzlich und mit Vergnügen das arzneyliche Einathmen in Krankheiten der Lunge und Luftröhre, als das beste und wirksamste Mittel, das jemals eingeführt wurde. In solchen Krankheiten kann die Anwendung von arzneylichen Dünsten, geradezu in die Lunge eingeathmet, mit Recht als ein großes Geschenk für die leidende Menschheit angesehen werden, indem dadurch die Auszehrung zu einer heilbaren Krankheit wird.

Ralph Stone, *M. D.* W. B. Austin, *M. D.* J. A. Mott, *M. D.* Orville Upson, *M. D.* Cyrus Kingsley, *M. D.* Gavin Wetmore, *M. D.*

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlung geben, welche der schwächste Kranke ohne die geringste Beschwerde gebrauchen kann Solche, die nicht im Stande sind uns zu besuchen, werden wir auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man addressire

S. D. HARDMAN. *M. D.*
Salem, Columbiana county Ohio

Das Exempel der Mrs. Bartholomá.—

Zeugniß von Dr. Moore. Die Auszehrung im letzten Grad geheilt.

Vienna, Trumbull County, Ohio, November 16, 1855.

Mrs. Bartholomá hatte um den ersten März dieses Jahrs einen gefährlichen Anfall von Typhoid-Fieber, von welchem sie sich nur langsam erholte. Indessen war ihre rechte Lunge angegriffen; ein beschwerlicher Husten, Nachtschweiße, Anfälle von Schwachheit bei Tage, &c nahmen langsam zu, und alle Zeichen waren vorhanden einer zunehmenden und bedenklichen Lungen-Auszehrung. Verzweiflend an dem Gebrauch gewöhnlicher Arzneien rieth ich der Kranken, die Wirkung medizinischer Einathmung zu versuchen. Im letzten July sah sie Dr. Hardman zu Warren, welcher ihr eine Behandlung verordnete, die einer ziemlich weit vorgeschrittenen Auszehrung angemessen war. Ich beobachtete die Wirkung der neuen Heilart mit der größesten Sorgfalt, und stehe nicht an zu sagen, daß sie derselben ihre Gesundheit, wenn nicht ihr Leben zu danken hat. Ihre Wiederherstellung ging nur langsam, aber stets

vorwärts. Dr. Hardman war sonderlich glücklich in diesem Fall, indem Mrs. Bartholomä im Genuß einer ziemlichen Gesundheit und im Stande ist, ihren Haushaltungs-Geschäften nachzugehen.

Die Unwirksamkeit aller gewöhnlichen Heilmittel, und Gerechtigkeit gegen eine neue und bisher nicht erprobte Heilmethode zwingt mich, diese freiwillige Erklärung zu machen.

A. Moore, M. D.

ADVERTISEMENTS,

A limited number of Advertisements, not inconsistent with the character and design of the Gospel-Visiter, will be inserted on the cover. The circulation of the Gospel Visiter extends from the Atlantic to the Pacific ocean, and thus affords a valuable medium for advertising.

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6-11 E.J.

THE

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VOL. VI. NO. 11.

November 1856.

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BACK-VOLUMES

OF THE GOSPEL-VISITER.

We have a few yet of Vol. 1 2 and 4 and 5, and of Vol. 3 yet a good supply on hand. Vol 3 and 4 we shall continue to send at cost for 50 cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1 2 & 5, we can not afford for less than 75 cents a volume, or the five volumes together for 3,00. Those wishing for complete sets of the Visiter, will do well to apply soon.

Direct orders to

HENRY KURTZ.

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German and English bound together and English single, we will try to have a constant regular supply. The price is, for common binding, Six dollars a dozen of the double, and Three dollars a dozen of the single English. Small packages can now safely be sent by railroad almost in every direction, and at a small expense. Orders should always be accompanied by the pay, except where a regular accepted agency exists. Sending by Railroad Express we have found rather the most expensive. Direct orders the same as above.

* * *

OF THE MINUTES OF

OUR YEARLY-MEETINGS, so far as they were printed, we have a few yet as far back as 1842. of which we will send a dozen for one dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter.
POLAND, O.

* * *

THE GERMAN VISITER.

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter. who read also the German We offer now both together by the dozen at 1,25 and when 50 club together at 1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send 9,60 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

THE MONTHLY GOSPEL-VISITER.

VOL. VI. November 1856. NO. 11.

DEFENCE OF BAPTISM.

Conclusion from page 261.

But say our friends in the work we are reviewing, "it was with water." This objection we have already completely answered, in a manner which we think should satisfy every reasonable, candid, and honest man. For if a man is baptized under water, is it not with water, as much and more so, than if only a little is poured on his head? It is with water, and no other element that he is baptized. Ask the woman who washes, what she washes with, and the reply will be, with water. And yet does she not immerse her clothes and put them under water? Ask the dyer what he colors with, and the reply will be, with dye; yet he puts his cloth into the dye. But to go a little further in exposing the argument on the phrase "with water," it seems that where king James' translation and Luther's give the word *with*, Campbell, Macknight, and Doddridge, and some others render the word *in the water*, *in the holy Ghost*. These translations have the preposition *in* instead of *with*, and this seems the most consistent. For as I have shown in my remarks on the baptism with the Holy Ghost, that the disciples were all surrounded with the material of the Holy Ghost, and of course were immersed in it. And as to the subject of the baptism of suffering, or as my friends see fit to call it, the "baptism of the passion," it is evident that Jesus was entirely surrounded, that is overwhelmed in the suffering scene.

Here I must take notice of the ridiculous idea advanced on page 92 of the little work alluded to, namely, that when the "Jews and Roman soldiers began to spit on the Saviour, the baptism of suffering began" What an idea! Does the spittle of those enemies of the Lord constitute baptism? Or are the enraged Jews become the administrators of the baptism of suffering? Strange indeed! The baptism of suffering, was over and past when the Saviour left the garden. And the suffering of the body was indicated when he underwent the baptism of suffering in the garden. The baptism of suffering did not last long, but was soon over. Water baptism too is soon over. But that which is indicated in it, the dying unto sin, and living unto righteousness is not soon over. In baptism, man renounces Satan, and yields himself to God, and now the temptations, and dying unto sin follow.

So in the baptism of the suffering of the Saviour in the garden of Gethsemane, in the same night in which he delivered unto the disciples the ordinances of feet washing, John 13: the Lord's supper, Matt. 26: Mark 14: Luke 22: John 13: 4, and also the breaking of bread, see the above chapters, and the new command of love, John 13: 34. 35., then he could say to his Father when on Mount Olivet, before he entered the garden of Gethsemane, "I have glorified thee on earth, I have finished the work which thou gavest me to do." John 17: 4. He

had finished the work of delivering the order unto the new covenant to his disciples, by his own example as well as by his words, and he is now to undergo the suffering baptism; this is done or suffered in the garden of Gethsemane, to which he now hastens, and kneeling down, and falling upon his face, he calls upon his heavenly Father, and says, "if it is possible let this cup pass from me, but not my will but thine be done." Here I repeat, Jesus was all surrounded and immersed in sufferings; but he prays a second, and a third time, saying the same words, "Father is it possible." But it seems it was not possible for the cup to pass. The decree of God requires a sacrifice, and none but his Son, his only Son can answer for that sacrifice. The Son yields in this suffering baptism, to the will of God his Father, and accepts his will fully.

At this critical moment an angel is dispatched from heaven to strengthen him. And now he rises a third time and comes to his disciples. Here there was no man as administrator to perform this baptism. None saw his suffering but the Father, and the angel who was sent to strengthen him, for the disciples were asleep. Now the suffering baptism is over, and Jesus is taken by the hands of Roman soldiers and led to Annas and Caiaphas, where the effects of the avowal made in the baptism make their beginning. Just as in his water baptism, he avowed to fulfill all righteousness, and as soon as he rose out of the water, he was led into the wilderness to be tempted of the devil, so here, after his suffering baptism he was led by the soldiers and Jews first to Annas and Caiaphas, then to Pilate's judgment hall, then to the cross, till the whole effect of the indication made and avowed to in the garden was accomplished, and the offering for sin made; yea the painful death of the cross was the fulfillment of what the Saviour said in the garden, when overwhelmed in the suffering baptism, "my soul is exceeding sorrowful even unto death."

And I now proceed to my third proposition; and it might appear as though I had digressed from the subject, but I have been preparing to introduce my third proposition by replying to the erroneous idea of the suffering baptism as though it was done by the spittle of the Jews and soldiers. My third proposition is, that there are three actions in water baptism, as directed by the Saviour in the command, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, if as has been proved above, baptism means an immersion or a dipping, then of course there must be an action "in the name of the Father," and also an action "in the name of the Son," and a third action "in the name of the Holy Ghost." This of course should be so to be obedient to the Master, for he commands so.

And in these actions we must have a form or position, for without position, we cannot act properly. Now in order to get a proper position in which to perform baptism, we will look to the Saviour for it, for in water baptism, the evangelists and apostles are silent as to position. And as we must have a position to act in baptism, we are more safe in taking the one the Saviour gave us in his baptism of suffering in the garden of Gethsemane, than in taking the position of man. "And he was withdrawn from them about a stone's cast, and kneeled down and prayed." Luke 22: 41. And he went a little farther, and fell on his face, and prayed. Matt. 26: 39. And

he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. Mark 14: 35. This he did the second and the third time. See Mark 14: 41. And this we have before shown was the baptism of suffering which the Saviour experienced. And the position, which he took, we see was that of kneeling, and falling on his face. We, therefore, hold (and good authority we have for so doing) that in water baptism, this is a legal, scriptural, reasonable, and decent form or position, and that we may safely take it, without any fear of a successful contradiction from man, or without any fear of adding improper forms to the gospel, for we have Christ's pattern for it.

It seems that the Saviour when suffering in the garden, prayed, and Mark tells us that he came a "third time," or a second, and a third time,—so then his baptism of suffering had three actions (and yet but one baptism,) so he teaches his disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost, making also three actions in water baptism. Here we see a beautiful harmony. And water baptism performed by three actions, is agreeable with the trinity of the Godhead, and the baptism of suffering, and with the whole order of the new covenant. And it seems surprising that every lover of the truth should not accept of it. Why should we run over the whole of the Old Testament rites, to seek for terms to establish a fancy doctrine, which is not found in the Bible—to prove the mode of baptism, while we have the subject so plainly taught in the New Testament, by the Saviour and the apostles "that the wayfaring man cannot mistake." But it is not pouring or sprinkling.

Dr. Martin Luther says, "baptism is performed by being sunk into the water that it will pass over us, and presently drawn out again; these two things, to be sunk under the water, and to be drawn out again, signify, the power and act of baptism." Form. Conc. page 453, New York german edition of 1848. See also the Edition printed in Germany, in 1790. It is to be lamented, that attempts have been made to destroy this testimony of Luther, by incorrect translations. A translation of the work just alluded to, by the Rev. Stirewalt, and printed by A. Hinkel, New Market, Shenandoah, Va. gives the words, "bringing into connection with the water, and taking away again," instead of the words expressing correctly the original, "sinking into the water that it may pass over us." Such attempts to change the meaning of authors to accomplish a certain purpose, should receive the severe rebuke of every honest man.

Let us also see what Menno Simon, the father of the Mennonites says:— "After we have searched ever so diligently, we shall find no other baptism besides dipping in water" (*tauchen in das Wasser.*) Menno Simon's works, 1539, page 24. His works, however, have since been translated, and reprinted, and this passage as well as others has been changed. And it appears that the followers of Menno and Luther would if they could put out of existence those noble testimonies for baptism by immersion, which those eminent men have given. But we are thankful we have them yet in the old copies of their works, and we intend to preserve them for a testimony against those who would give spurious copies of those men's works to the world. If men, to promote their peculiar views, will change

the meaning of the works of human authors, what would they do with the New Testament if they had the power? It is to be feared they would change that to something else from what it is, to darken the testimony of the truth, and blindfold the deluded people.

I have read the little work alluded to, again and again, but I am still of the opinion that pouring and sprinkling are not baptism. I think I have now sustained the propositions I proposed to prove. First, the baptism of the Gospel of Christ was performed in the water. Secondly, baptism was performed by putting the subject under the water. Thirdly, there are three actions in baptism. I will now follow up several of the erroneous ideas advanced to justify the illegal mode of baptism by pouring and sprinkling, in the little work already alluded to. Reference is made to 1 Cor. 10 : 2, where the apostle says that they (the Israelites) "were all baptized unto Moses in the cloud and in the sea." By further reference to this occurrence, we find that they were "all under the cloud, and all passed through the sea," ver. 1. "And they went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand and on their left." Ex. 14: 22. Again, David says, "He turned the sea into dry land; they went through the flood on foot." Ps. 66 ; 6. Paul says, "By faith they passed through the red sea, as on dry land." Heb. 11 : 29.

But this being only a figure, we here see that it did not rain on them, but they passed through on dry ground. See the quotations above. And of course they were not made wet with water, notwithstanding they were all overwhelmed or surrounded with or in water, making a beautiful figure of baptism in the new covenant. So also in reference to the flood in the days of Noah. They that had faith to enter into the ark were saved "by water." Notice, Peter says, the like figure whereunto, even baptism, doth also now save us. 1 Pet. 3 : 21. None we presume will contend that Noah and his family were saved because it rained on them, but rather because they believed God, and built an ark, and entered into it according to his command, and thus were in the ark saved by water, the water bearing up the ark, and it floating through and in the water.

This ark was the means that God saw fit to use in those days, to save Noah, and his family. So is baptism now given as a means of salvation in the new covenant. "The like figure"—"not the putting away of the filth of the flesh"—not as some light-minded people say that those who baptize by going into the water and by putting the subject under the water, think to wash away sin by mere water—but baptism is, according to Peter, "the answer of a good conscience toward God, by the resurrection of Christ." These incidents all prefigure baptism in the new covenant. As the Israelites went through the Red sea and all surrounded by it, and were under the cloud and in the sea; and as Noah went into the ark being shut up in it, while it floated through the water, these both prefigure or represent baptism; for as the believer is baptized under water which signifies a shutting up or burial, so his rising or emerging from the water, represents the resurrection of Christ from the grave. And both of those occurrences, namely, that of the Israelites coming out of the Red sea, & Noah coming out of the ark and water, indicate plainly the true and evangelical baptism of the Gospel as we have shown.

But if water baptism were administered by pouring or sprinkling, there is no fulfilling of the figures, either of being "in the sea and in the cloud," or of being in the ark, and in the water, neither of the resurrection of Jesus, in coming out of the water— in all these there is no representation whatever, if baptism is performed by pouring or sprinkling, and of course there can be no benefit derived from it, although thousands of poor deluded and deceived mortals congratulate themselves upon having water sprinkled or poured upon them, as being baptized, and take to themselves a false hope of future salvation and happiness, forgetting that Jesus said that only those who "do the will of his Father which is in heaven" shall enter in, Matt 7 : 21. And, again, "many shall come in that day and say unto me, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity," Matt 7 : 22. 23. Again, "then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 13 : 26. 27. "We have eaten and drunk in thy presence," these expressions show that they are under the impression that they have attended to the Christian duty of breaking bread, and of partaking of the cup of the Lord, and also that he had taught them in their streets. Take notice, they say in our streets, it is in that particular doctrine which they made choice of, and which they thought would do, because they believed it; but as it was not in accordance with the precept and command of the great prophet, Jesus, it of course must have been nothing but the invention and tradition of men; and, consequently the answer, I never knew you, or I knew not whence you are, depart from me all ye workers of iniquity. This makes it plain, that not every thing which is called religion, is agreeable to the word of God or will in that day meet his approbation.

These characters seem to be those professors of religion, who have changed the truth of God into a lie, and hold the truth in unrighteousness, Rom. 1 : 18—25. And wherever we find persons holding the idea, that a little water is just as good as much, and that John's baptism was under the law of Moses, and that the Lord's supper, the holy kiss, and feet washing are not necessary, and that the breaking of bread, and the cup of blessing, or the communion of the broken body and shed blood, are the Lord's supper. Wherever we find these ideas advocated, we may know that the "truth of God is held in unrighteousness," and that the "truth has been changed into a lie." Awful to relate, but that this is actually too much the case, is proved by the little pamphlet or book so often refered to in this work. And whence comes all this? Why, on this wise. Man is operated upon by the Spirit of God, and by his word, and is shown the way of righteousness. But alas! The false teachers, and false writers or commentators, who are "blind guides" pervert the mind thus operated upon by the Spirit and word of the Lord, man's love to the truth of God is weakened, like old mother Eve's in the garden by the doctrine of the serpent, and consequently the "truth is changed in the mind of man into a lie"—and he now receives the lie in his heart to his condemna-

tion. Thus it was in the garden of Eden, the serpent like those false teachers and false christians now, said ye shall not surely die, but God had said ye shall surely die, and thus the truth of God was changed into a lie—our parents received the lie and acted accordingly, and the consequence was the curse. So all those who hear and receive from those teachers and professed Christians, doctrines contrary to God's word, act accordingly, and turn away from the plain truth and ordinances of the Lord, to their own destruction and damnation.

The apostle says, "Because they received not the love of the truth, that they might be saved." "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth." 2 Thess. 2: 11. 12. Again, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7—9. So it appears, that it is the duty of man, to see to it, that he is not deceived; for, says the Redeemer, "take heed that no man deceive you. For, many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24: 4. 5. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," verse 24. "Behold, I have told you before," verse 25. See 2 Timothy 3: 4—7. And, again, "Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2: 1—3. This points out the practice plainly, as it is now pursued, in these our last days when men in the garb of preachers of the Gospel have brought in, and do still bring in, such doctrines as change the truth of God into a lie. The truth is that in many cases to hear them preach and exhort, you would suppose that truth was in every respect their object while they speak in general terms, but when they begin to practice or attend to the things which in general terms they seem anxious to impress on the minds of the people with great zeal, as the commandments of the Lord, you will see quite a different thing. For instance, you will see them pour or sprinkle a little water on the head of the subject for baptism—a little bread and wine taken and called the Lord's supper—feet washing and the true supper excluded and cast away as not necessary.

Dear reader, beware of such, for they are those of whom Christ speaks, when he says, "they say and do not." Such appears to be the case with many in these our days, as well as with the writer and translator of the little work alluded to. And the followers of such men are in the same condition as the leaders. Beware, dear reader, thou hast a soul to save, and no man can save it for you. Neither can the doctrine or opinion of thyself or of any

other man save it. The doctrine and merit of Christ alone can save it. O then turn away, reader, from all doctrine, and from all teachers that would set aside or change any of Christ's institutions. In this little treatise here given, you have a true form of baptism, laid down, and drawn from the New Testament, and established by Christ's example and precepts, and also by the example and precepts of the apostles. You have also understood, if you have given attention to what I have said, that true and evangelical repentance and faith are essentially necessary. And as the Saviour commanded his disciples to teach the people to observe all things that he had commanded them, we should be careful to observe them. We have Christ's command for washing feet in John 13; we have a notice of the Lord's supper, Matt. 26: Mark 14: Luke 22: 1 Cor. 11: and the commandment of love, or new commandment, John 13: 34. 35; Rom. 16: 16. 1 Cor. 16: 20; 1 Pet. 5: 14. We have also the doctrine of self-denial taught us in these words: "He that would be my disciple, let him deny himself, take up his cross and follow me."

Is it possible that men who speak of the great necessity of obeying the commands of God, can in their practice deny those commands? And can they expect to be accepted with God by pursuing such a course? Is it possible that a man can be a true follower of the lowly Jesus and at the same time deny in practice, and speak lightly of some of his ordinances which he himself gave us? It would hardly seem possible.—This, however, I will leave to the consideration of every reflecting reader. And, dear reader, as you should look upon your soul as of intrinsic value, if you see these truths, pass not by them heedlessly, but embrace them with heart and soul, though you probably will have to forsake a father, a mother, a wife, a husband, or children, or goods, or friends, or applause, remember all these can do you but little good in a dying hour or at the great day of judgment. Let nothing then in this 'acceptable time and day of salvation,' hinder you from seeking the Lord. Adhere to the simple truth as it is in Jesus, that will save your soul and make you happy both in time and in eternity. Whereas if you turn from the truth, and follow cunningly devised fables, (and the doctrines and inventions of men are often no better,) then after your days shall be gone, and your time shall come to an end, and you will have to close your eyes in death, oh! what then will be your doom?—Reader, my heart mourns at the thought of the danger you are in. Oh! what will be the condition of that soul, that has rejected the counsel of God given through Jesus? Where shall he appear who obeyed not the gospel of the Lord Jesus Christ? "He shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Horrible is the thought that man, disobedient man, will have to take up his abode in a "lake that burneth with fire and brimstone, when the smoke of his torment shall ascend up for ever and ever." Will not man shudder, will he not turn from the error of his ways! "Turn ye, turn ye, O house of Israel, for why will you die."

Selected for the Vistor.

CHRISTIAN DEVOTION.

Devotion is neither private nor public prayer, but prayers, whether private or public, are particular parts or instances

of devotion. Devotion signifies a life given or devoted to .God.

He therefore is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in every thing, who serves God in every thing, who makes all the parts of his common life, parts of piety, by doing every thing in the name of God, and under such rules as are conformable to his glory.

We readily acknowledge, that God alone is to be the rule and measure of our prayers, that in them we are to look wholly unto him, and act wholly for him, that we are only to pray in such a manner, for such things, and such ends as are suitable to his glory.

Now let any one but find out the reason why he is to be thus strictly pious in his prayers, and he will find the same as strong a reason to be as strictly pious in all the other parts of his life. For there is not the least shadow of a reason, why we should make God the rule and measure of our prayers, why we should then look wholly unto him, and pray according to his will; but what equally proves it necessary for us to look wholly unto God, and make him the rule and measure of all the other actions of our life.

For any ways of life, any employment of our talents, whether of our parts, our time or money, that is not strictly according to the will of God, that is not for such ends as are suitable to his glory, are as great absurdities and failings, as prayers that are not according to the will of God. For there is no other reason, why our prayers should be according to the will of God, why they should have nothing in them, but what is wise, and holy, and heavenly, there is no other reason for this, but that our lives may be of the same nature, full of the same wisdom, holiness and heavenly tempers, that we may live unto God in the same spirit that we pray unto him.

Were it not our strict duty to live by reason, to devote all the actions of our lives to God; were it not absolutely necessary to walk before him in wisdom and holiness and all heavenly conversation, doing every thing in his name, and for his glory, there would be no excellency or wisdom of the most heavenly prayers. Nay, such prayers would be absurdities, they would be like prayers for wings, when it was no part of our duty to fly.

As sure therefore as there is any wisdom in praying for the Spirit of God, so sure is it, that we are to make that Spirit the rule of all our actions; as sure as it is our duty to look wholly unto God in our prayers, so sure is it, that it is our duty to live wholly unto God in our lives.

But we can no more be said to live unto God, unless we live unto him in all the ordinary actions of our life, unless he be the rule and measure of all our ways, than we can be said to pray unto God, unless our prayers look wholly unto him. So that unreasonable and absurd ways of life, whether in labor or diversion, whether they consume our time or our money, are like unreasonable and absurd prayers, and are as truly an offence unto God.

It is for want of knowing, or at least considering this, that we see such a mixture of ridicule in the lives of many people. You see them strict as to some times and places of devotion; but when the service of the Church is over, they are but like those that seldom or never come there.

In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world.

This makes the loose part of the world generally make a jest of those that are devout, because they see their devotion goes no farther than their prayers, and that when they are over, they live no more unto God, till the time of prayer

returns again; but live by the same humor and fancy, and in as full an enjoyment of all the follies of life as other people.

This is the reason why they are the jest and scorn of careless and worldly people; not because they are really devoted to God, but because they appear to have no other devotion, but that of occasional prayers.

W. Law.

THE KINGDOM OF GOD.—No. 1

Among the queries sent us, we find one concerning the propriety of using the petition in the Lord's prayer, "Thy kingdom come." Some, believing that God's kingdom has come, think this petition unnecessary and unsuitable. Instead of giving this query a place in the querist's department, we shall give a couple of essays on the subject.

When we compare the present disordered, deranged, confused, and suffering condition of the world, with that state in which it existed when its Maker completed it, and "saw every thing that he had made, and, behold it was very good," Gen. 1, 31, what a wonderful contrast do we see! Then all was holiness, happiness, and harmony, God was worshipped and obeyed, and while man was the image of God, earth was the image of heaven. Now, "the whole world lieth in wickedness," 1 John 5: 19, God is slighted, rejected, and blasphemed; satan triumphs; "the whole creation groaneth and travaileth in pain." Rom. 8: 22.

The world seems to be left in a state of orphanage. But it is not so. God has not forgotten to be gracious. He has never ceased to feel the most lively interest in the world's welfare. He has blessings great and many yet in store for it, & the effects of those blessings shall not be lost, "For all nations shall come & worship before him," Rev. 15: 4, and bring their glory and honor into her temple. Rev. 21: 26. "The earnest expectation of the creature waiteth for the manifestation of the sons of God, who hath subjected the same in hope." Rom. 8: 20, 21.

The church indulges the pleasing hope of seeing the whole earth subject to the authority & laws of the Lord's Anointed. And she is taught a form of prayer, which plainly implies the regeneration of the earth, and the subjection of its inhabitants to Prince Immanuel. "Thy kingdom come; thy will be done on earth, as it is done in heaven."

This is the prayer the church loves to offer. It is in perfect harmony with the desires of her regenerated heart. In the destiny of the world, what a glorious future does it point to! What an amount of meaning is contained in these petitions! And this prayer shall be answered. But it will not be fully answered "until the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11: 15.

The proposition that we shall attempt to prove from an appeal to scripture, is the following:—That Jesus Christ will establish a universal kingdom on earth. The nature of the kingdom of Christ is a subject, well worthy of the consideration of all men. And it cannot fail to be a subject of joyful interest to every believer.

It is presented to our view in the Bible under various aspects. And although our design requires that we view it more particularly in its glorious consummation, we will, however, briefly notice it in its incipient stages.

Man is by nature "alienated from God," Col. 1: 21., and his carnal

mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. In this state, he is under the power of sin, and he is a subject of the kingdom of darkness.

But when he is born again (for he can be born again) of "water and of the Spirit," he not only sees the kingdom of God, but he is admitted into it. He is then said to be delivered from the power of darkness, and translated into the kingdom of God's dear Son. Col. 1: 13. Satan is cast out of his heart, and Christ is enthroned upon it—He is subdued, and the gospel of the kingdom rules him. He is not only *in* the kingdom, but the kingdom is *within* him, and it is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

One of the fullest and most expressive views of the church of Christ, is that of a kingdom. And the glorious character of THE KING imparts unspeakable importance and grandeur to the kingdom. He is the only-begotten Son of God, full of grace and truth. John 1: 14. And while the divine and human nature met in his person, heaven and earth were united by his official character. "He is the way, the truth, and the life." John 14: 6. Through him rebel sinners are pardoned and restored to God, and "have boldness and access with confidence." Eph. 3: 12.

This is the commencement of the kingdom of God on earth! It is beautifully illustrated in its assimilating influence upon its subjects, in the parable of the leaven and the meal. Matt. 13: 33. We are formally admitted into it in baptism; when our acknowledged faith in Christ, may justly be considered our oath of allegiance to our king. All the powers of this mighty kingdom are pledged to protect and save its loyal subjects. We are prepared for the enjoyment of the spiritual blessings of this kingdom through regeneration by faith, and under the tuition and discipline of our gracious Sovereign, we shall be prepared to share in its superior blessings at the time of its glorious manifestation.

We are dwelling upon the present state, the mustard seed stage of the kingdom of heaven—upon its spiritual and growing character, preparatory to its mustard tree stage when it will overshadow and fill the whole earth. Its present, compared with its future state, is like the bud before the full blown flower—like the seed before the rich harvest.

Let us now proceed to examine the language of Scripture in proof of our proposition "that Jesus Christ will establish a universal kingdom upon the earth." We wish to make the Bible give no "uncertain sound" upon this subject, by wresting it from its lawful meaning, but we wish to receive with deference its decisions.

The following remarks of Dr. Chalmers, are worthy of the attention of every student of the Bible. "There is a limit to the revelations of the Bible, about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations we also ought to maintain in our inquiries; satisfied to know little on every subject where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us; but while we attempt not to be wise *above what is written*, we *should attempt*, and that *most studiously*, to be wise *up* to *what is* written."

These feelings we will try to possess in the prosecution of our inquiries.

We have seen that the Scriptures teach a spiritual dominion in the heart of the Christian; we also think they teach a local and visible kingdom on earth. There are different forms of expression used in scripture to designate this kingdom; it is called the *Kingdom of God*, John 3: 3, as he is the original Author of it; *the kingdom of heaven*, Matt. 5: 3, as it is heavenly in its nature, in its principles, and in its enjoyments; *the kingdom of the Son of Man*, Matt. 16: 28, as he is the reigning King.

By a careful examination of different places in scripture where these forms of expression occur, it will be seen that they refer to the same kingdom. For example; Matthew says, "Blessed are the poor in spirit, for theirs is the kingdom of *heaven*," Matt. 5: 3. Luke says, "Blessed be ye poor, for yours is the kingdom of *God*," Luke 6: 20. In the above passages, the two forms of expression evidently refer to the same kingdom.

So by a similar process, it will appear that the kingdom of *God* and the kingdom of Christ are the same. In the account of the Transfiguration, Matthew says, "Verily I say unto you, There be some standing here which shall not taste of death till they see the *Son of Man* coming in *his kingdom*," Matt. 16: 28: Luke says, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the *kingdom of God*," Luke 9: 27. It is called the kingdom of Christ, as it is by him the nations are to be subdued, and to be brought to do the will of God on earth as it is done in heaven; then will he surrender up the kingdom to God, and God shall "be all in all."

It is very evident from scripture, that the Jews did expect, and look for, about the time of our Saviour's coming, a king who should occupy David's throne, and reign over Israel and all nations. It is, however, thought by many, that the Jews misunderstood the scriptures, and which they thought favored such a hope, and applied a carnal meaning to passages which conveyed a spiritual sense. This, no doubt, is a correct view of many of the Jews, but not of all of them.

This view does injustice to the more orthodox part of the nation. It is true, the carnal Jews did overlook those requirements of their prophets, which called for judgment, mercy, faith, and the love of God, while they observed other duties, such as paying tithe of mint, and anise, and cummin, Matt. 23: 23; Luke 11: 42. It is likewise true, that the more holy part of the nation, had at the time of our Lord's first advent, lost sight of the prophecies which refer to the suffering and humiliation of Christ, and seemed reluctant to give their attention to them.

But because their interpretations of some prophecies were erroneous, does it follow that they had no correct views of any? Does it follow because they failed to see the humiliation of Christ in those prophecies which referred to that, that their views of his glorious kingdom had no authority in prophecy? The fact is, the error which they committed is one which the nature of man is very prone to commit. The glorious rest of heaven is seen and contemplated with rapturous feelings, while the cross to be borne, the labors to be endured, and the narrow path in which we are to walk, are too much overlooked.

The Jews, undoubtedly, had reason to expect that a holy and glorious kingdom would be established upon earth, of

which Christ should be King. Let us examine some of the Psalms in reference to the establishment of the kingdom of Christ on earth. "Yet have I set my King upon my holy hill of Zion. Ps. 2: 6. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions," Ver 8. Again, "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field: the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 4-8.

Must we not, by the application of honest principles of interpretation, give this language a literal meaning? It plainly refers to the original authority which God gave to man. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26. Paul declares, Christ to be "heir of all things," Heb. 1: 2. In Heb. 2: 5, it is plainly implied, that "the world to come" was to be in subjection to Christ. In ver. 8, (chapter last quoted) the apostle quotes from the 8th. Psalm as referring to Christ, and says, "Thou hast put all things in subjection under his feet. For in that he puts all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

Now if the language in the 8th. Psalm, has a literal meaning when referring to the dominion of Adam, so the language in Heb. 2: 8, has a literal meaning when referring to Christ. We think from a careful comparison of the 1st. and 2d. chapter of Hebrews, with the 8th. Psalm, the apostle designed to describe Christ as the antitype of Adam—the second Adam, and, as such to have the dominion of the earth given into his hands. And when we consider that saints are the heirs of God, and joint heirs with Christ, Rom. 8: 17, and that they are to exercise authority with Christ, 1 Cor. 6: 2, them with the 8th Psalm as applied by the apostle, throw light upon the nature and character of Christ's kingdom, by connecting that kingdom with the original dominion given to Adam.

Again, let us observe another Psalm, called "A Psalm for Solomon," as he was a type of Christ, when he shall reign in his glorious kingdom. "He shall have dominion also from sea to sea, and from the river unto the ends of the *earth*. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him," Ps. 72: 8—11. "And let the whole *earth* be filled with his glory," verse 19.

This Psalm, undoubtedly, refers to the reign of Christ. And the term *earth* occurring in it, identifies it with his reign on earth. Our limits will not permit us to quote further from the Psalms. Many of these delightful Songs of Zion, celebrate in lofty strains, the final conquest of earth by Christ and his saints.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." Is. 9: 6. Now observe, that Christ is to reign on David's throne, and this leads us to direct our attention to some locality on earth as the place of his throne, for David never reigned in heaven as King.

In Jeremiah 3: 17, we have the locality named; "At that time they shall call Jerusalem the throne of the Lord: and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23: 5. The King referred to in this propheey, is certainly the Messiah.

But he has never yet answered all the particulars of the propheey. He is "to execute judgment and justice in the earth." This part has not been fulfilled. It is true he was righteous in his own character. It is likewise true that his disciples have been righteous. But can we say with propriety that judgment and justice were executed on earth when the Saviour was here? Was not the greatest injustice done to him and his disciples? And did not the unjust long escape judgment? Let it be observed that it is in the *earth* that he is to execute judgment and justice. And this will not be done until Christ reigns on earth as king.

"I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." verse 27.

Here observe, First the king to whom this extensive kingdom was given: It was the Son of man. Secondly, the extent of the kingdom: It embraced all people, & nations, & languages. Thirdly, the locality: It was comprised of the nations *under* heaven. That is, its locality was on earth. Fourthly, the participation of the saints in the enjoyment and government of this kingdom: It was to be given to the saints of the Most High.

With such declarations relative to Christ and his kingdom before them, is it any wonder that the Jews should form an idea that he would set up a kingdom on earth superior to all others? It certainly is not. They had the best reasons to expect such an event. The mouth of the Lord had spoken it.

The angel that announced to Mary the birth of Christ described his kingly character, and the greatness of his kingdom. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and

of his kingdom there shall be no end." Luke 1 : 32, 33.

The two disciples, James and John, and their mother, who applied to Christ for special favors for the two sons, evidently expected that he would possess a kingdom. See Matt. 20 : 21. And that this was the expectation of all the disciples is proved from the question they put to the Saviour just before his ascension : When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, &c. Acts 1 : 6—8.

Let us observe the import of this question, the time when it was proposed, and the answer it received. The import of the question proposed seems to be something like this; Wilt thou immediately assume the throne of David, bring about Israel's deliverance from Roman oppression, and raise our nation to that distinguished eminence above all nations, which our prophets declare it shall attain to?

The time this question was proposed to the Saviour is worthy of our consideration. It was after he had been *speaking to them* during the forty days that he was seen of them, *of the things pertaining to the kingdom of God*, Acts 1 : 3. Their minds, no doubt, were much interested in the subject upon which the Saviour had been speaking to them.

And what was his answer to their questions? Did he tell them that they were in an error in expecting him to establish a kingdom on earth?—He did not. The error that they were in, related to the *time* of the establishment of that kingdom, rather than to the *nature* of it. That error he corrected, by telling them that it was not for them to know the times or the seasons which the Father had put into his own power. Does not the consideration that the Savior made no attempt to correct their views in relation to the nature of his kingdom, strongly indicate, that their views upon that part of the subject, were in the main correct?

When we remember that he had "opened their understanding, that they might understand the scriptures" Luke 24 : 45, and that he had been speaking with them forty days of the kingdom of God, it is not at all probable that they should still have had a mistaken view of the general character of his kingdom, or if they had, that he should have left them in such ignorance.

He said to them, the Father hath put in his own power, the times and seasons. And what times and seasons could he have referred to? Their question referred to the time of restoring the kingdom to Israel; and if his answer met their question, then his meaning was that the Father had put in his own power the times and seasons for restoring the kingdom to Israel. And the apostles might hope that it would be restored, and draw comfort from that hope, and wait with patience till that anxiously looked-for period should arrive.

Similar to the answer he gave his disciples just before he left them, was the answer he gave to the mother of Zebedee's children. She desired that her sons might sit, the one on his right hand, and the other on his left, in his kingdom. She with her sons believing that Christ would establish a kingdom and reign in person; and

according to that belief their request was framed.

The Savior replied, to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father, Matt. 20 : 23. He in his reply, virtually admits that he would occupy a throne, and that the places they desired should be filled; but he uses the occasion to inform them, that if they would reign with him, they must suffer with him.

Now if the disciples and others were in error in expecting Christ to reign personally in his kingdom, is it not a remarkable circumstance that he should not acquaint them of their mistake in regard to their expectation? It is true he taught them the necessity of being born again, before they could see or enter into his kingdom. It is likewise true that he explained the kingdom of God to be a spiritual power within its subjects.

Nevertheless, many of his allusions to his kingdom were calculated to convey to the minds of his hearers the idea of a visible kingdom, and a personal reign of the king, as well as a spiritual kingdom and a spiritual reign. "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19: 28. See also, Luke 22: 28—30.

Another strong argument in favor of our proposition, is drawn from the consideration that the saints are to reign *on* earth; and as they are to reign *with* Christ, he must reign *on* earth. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and *we shall reign on the earth,*" Rev. 5 : 9—10.

This song was sung by the four and twenty elders, and the four beasts, when the Lamb took the seven-sealed book to open it. And it was sung in anticipation of the consequences which were to follow the opening of the seals; consequences calculated to further the glorious work of the world's subjugation to God.

And this was completed under the sounding of the seventh angel. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever, and ever." Rev. 11 : 15. Let it be observed that it was the saints in heaven, who anticipated a reign on earth.

We have intimated that the saints are to reign *with* Christ. Let us see that this point is proved. " If we suffer, we shall also reign *with* him," 2 Tim. 2 : 12. "To him that overcometh will I grant to sit *with* me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3 : 21. We will give our reasoning the form of syllogism.

The saints are to reign on the earth;
But the saints are to reign with Christ;
Therefore, Christ is to reign on the earth.

Now, when according to Daniel 7: 14, there shall be given unto Christ dominion, and glory, and a kingdom,

that all people, nations, and languages, should serve him; and when according to Rev. 11: 15. the kingdoms of this world become the kingdoms of our Lord and his Christ, then, and not until then, will the prayer, *Thy kingdom come*, be fully answered.

That this world should be delivered from the power of Satan, and the effects of his bad laws, and be brought into subjection to God its lawful Sovereign; and that Christ and his saints, who on earth have suffered reproach, persecution, pain, and death itself, should share in the honors of the conquest; and that the world itself should become the peaceful abode of God's renovated creatures; are views which harmonize with a rational sense of divine propriety, as well as with a sound interpretation of divine prophecy.

"The Bible," says Mr. Marsh, "is a history of paradise lost, and paradise regained; with indeed, the superior benefits which will redound to the redeemed church of the Lord. The Spirit of Christ in the prophets testified beforehand the sufferings of Christ, and the glory that should follow. That glory; in its fulness, has not yet followed. That glory does not consist in the few scattered disciples he has had since he ascended into the heavens, but looks forward to the period when his enemies shall become his footstool, the restored Jews his crown, his suffering church his glory, and a redeemed world his kingdom."

We shall make the time for the establishment of the kingdom of Christ, the subject of another essay.

J. Q.

JOHN BUNYAN.

An article in the Encyclopedia Britannica, by the great historian Macauley, presents a graphic picture of the Dreamer of Bedford jail. After sketching his juvenile days, he proceeds:

"At seventeen, Bunyan enlisted in the Parliamentary army, and served during the campaign of 1645. Then it was that his imagination became stored with those impressions of the pomp & circumstance of war, which furnished afterwards so many of his illustrations, and supplied him with his Great-heart, his Captain Boanerges, and his Captain Credence. The campaign over, he went home and married. He joined a Baptist Society at Bedford, and after a time began to preach; yet we are told it was long before he ceased to be tormented with an impulse which urged him to utter words of horrible impiety in the pulpit.

With the Restoration there came persecution of dissenters, and Bunyan's well-known imprisonment in Bedford jail lasted, with some intervals, during twelve years. He was told that if he would give up preaching, he would be set free; but not even his strong domestic affections tempted him from the path that seemed to him the path of duty. He had several small children, and among them a blind daughter, whom he loved with peculiar tenderness. "He could not," he said, "bear even to let the wind blow on her; and now she must suffer cold and hunger; she must beg; she must be beaten"—"yet," he added, "I must, I must do it."

Before he left his prison he had begun the book which has made his name immortal. The history of that book is remarkable. The author was, as he tells us, writing a treatise, in which he had occasion to speak of the stages of the Christian progress. He compared that progress, as many others had compared it, to a pilgrimage. Soon his quick wit discovered innumerable points of similarity which had escaped his pre-

decessors. Images came crowding on his mind faster than he could put them into words—quagmires and pits, steep hills, dark and horrible glens, soft vales, sunny pastures, a gloomy castle of which the court-yard was strewn with the skulls and bones of murdered prisoners, a town all bustle and splendor like London on the Lord Mayor's day, and the narrow path, straight as a rule could make it, running on up hill and down hill, through city and through wilderness, to the Black river and the Shining gate.

The "Pilgrims Progress" stole silently into the world. Not a single copy of the first edition is known to be in existence. The year of publication has not been ascertained. It is probable that, during some months, the little volume circulated only among poor and obscure sectaries. But soon the irresistible charm of a book which gratified the imagination of the reader with all the action and scenery of a fairy tale, which exercised his ingenuity by setting him to discover a multitude of curious analogies, which interested his feelings for human beings frail like himself, and struggling with temptations from within and from without, which every moment drew a smile from him by some stroke of quaint yet simple pleasantry, and nevertheless left on his mind a sentiment of reverence for God and of sympathy for man, began to produce its effect. In 1678 came forth a second edition with additions: and then the demand became immense. In the four following years the book was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, the tenth in 1685. The help of the engraver had early been called in; and tens of thousands of children looked with terror and delight on execrable copper-plates, which represented Christian thrusting his sword into Apollyon, or writhing in the grasp of Giant Despair. In Scotland, and in some of the colonies, the Pilgrim was even more popular than in his native country. Bunyan has told us, with very pardonable vanity, that in New England his Dream was the daily subject of the conversation of thousands, and was thought worthy to appear in the most superb binding. He had numerous admirers in Holland, and among the Huguenots of France. With the pleasures however, he experienced some of the pains of eminence. Knavish booksellers put forth volumes of trash under his name, and envious scribblers maintained it to be impossible that the poor ignorant tinker should really be the author of the book which was called his.

He took the best way to confound both those who counterfeited him, and those who slandered him. He continued to work the gold-field which he had discovered, and to draw from it new treasures, not indeed with quite such ease and in quite such abundance as when the precious soil was still virgin, but yet with success which left all competition far behind. In 1684 appeared the second part of the "Pilgrim's Progress." It was soon followed by the "Holy War," which, if the "Pilgrim's Progress" did not exist, would be the best allegory that ever was written.

Ant. Mass.

THE UNFINISHED TOWER

What happened after the flood! For many years Noah and his descendants lived by the mountains where the ark was moored. After his death, they moved to the south, in the land of Shinar, a beautiful country on the banks of the Euphrates, and here they concluded to lay the foundations of a large city. The pride and wonder of this city was to be a tower, that should overlook the country, east, west, north,

and south, and whose top should reach to the very clouds. The building of this great public work would serve to engage and interest the people, and keep them from scattering. Perhaps also they were sometimes afraid of another flood.

It was begun with great spirit. The soil was good for brick-making, and something was discovered which answerd well for mortar. The project interested every body; and as the tower rose higher and higher in the air, they were very proud of so magnificent a spectacle. I suppose it formed the chief talk of the day, and the eyes of the people were turned to it the first thing in the morning, and the last at night; and each little boy, I dare say, was anxious to have a share in building it. He could fetch bricks, at least.

Was it finished? No. Did the people become tired, and quit? Oh, no. Did an earthquake topple it down? No. Did a tempest overthrow it? No. God indeed put a stop to the work, but in a more direct way. How? One morning when the workmen came together as usual, they found they could not understand each other. Each spoke a different language. O, what surprise, and mistakes, and confusion, and disorder, it must have led to!

A Russian and Chinese, and an Englishman and an Indian, would find it impossible to work in concert, because no one could understand what the other said. The people must have been terribly frightened at their own jargon. Perhaps they then saw how selfish and vain-glorious they had been, in wishing to keep together to make one great nation, instead of dividing, and going forth to colonize and people the earth. *That* was indeed their true and proper work, and God took this certain way of bringing it about. For the people left off, and dispersed: those that used the same words going off together to make new homes for themselves, and to lay the foundation of great nations elsewhere.

This famous unfinished building is called the tower of Babel, a word which means confusion, because, as the Bible history says, "The Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of the earth."

Thus you see public spirit is not always wisely directed. Whenever it forgets the common welfare, and busies itself in selfish and foolhardy projects, God frowns. National pride often only proves national weakness. At His judgments the people tremble, and are afraid.

And often he lets us go on and have our own choice for a while, sinful and foolish as it may be. Then in mercy as well as in judgment, He baffles our hopes, and puts a stop to our undertakings, in order to bring us to a true insight of ourselves, and make us go willingly about the work which He designs us to do.

"A man's heart deviseth his way, but the Lord directeth his steps."

CHILD'S PAPER.

For the Visiter.

REMARKS ON MATT. 19: 3—12.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her who is put away doth commit adultery. Matt 19: 9. The subject alluded to in the above text of scripture, has caused me to investigate the word of eternal truth to ascertain its meaning. And as there are different opinions on the matter, and as it has frequently been before the yearly meeting, and at the last annual meeting again, and as it was referred to the considera-

tion of the next council meeting, and as I have been requested to write my views upon it, I will endeavor to do so in the fear of the Lord, and in a Christian spirit.

I have said the subject alluded to above, has frequently been before our yearly meeting. I should have said the following question has been before the meeting: If a man shall put away his wife for the cause of fornication, procuring a bill of divorcement, and should then marry another, has he committed the sin of adultery? I answer, no. And I shall take the verse at the head of this article, and I shall investigate it, and see whether it does not confirm my answer. And in order to understand the subject, we shall examine what gave rise to the language of Christ as quoted above. In verse 3 we find that the Pharisees came unto him tempting him, and saying unto him, (that is to Jesus) Is it lawful for a man to put away his wife for every cause? Now we learn that the Pharisees were tempting him as they frequently did. And I think it will be admitted that in those days men put away their wives for many causes. But the Saviour says to them, have ye never read that he who made them in the beginning, made them male and female, and says for this cause shall a man leave his father and mother, and shall cleave to his own wife. And further, he says, what God has joined together, let no man put asunder. Then in verse 7. we find, they (the Pharisees) said, why did Moses then command to give a writing of divorcement, and to put her away? In verse 8, the Saviour answers their question, and tells them it is on account of the hardness of their hearts, but from the beginning it was not so.

Now let us look at what Mark says; his words are similar to those of Matthew. See Mark 10 : 2—12. Luke says but little, but the same in substance. Luke 16 : 18. Paul writes about the same to the Corinthians. They all seem to agree. Matthew, however, carries the subject farther than the rest, as he did the great commission. So in verse 9, after he had answered their question concerning Moses, he says, "and I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Now he plainly tells them if a man shall put away his wife for any other cause, he doth commit adultery. I do sincerely think that the Saviour here makes an exception. If the word *except*, has no bearing in the 9th verse, I would like to know what it means in John 3 : 3. The Saviour tells Nicodemus, "except a man be born again, he cannot see the kingdom of God." Now I am very certain that the brethren will agree with me, that the Saviour made an exception, in his conversation with Nicodemus, as quoted above. Now if we believe the word *except* in the passages quoted has no meaning, then we must believe that the Saviour used words without meaning. But I contend that both standing in connection with other words, express a meaning, and both make a positive exception.

Well, says one, I agree that the Savior makes an exception in verse 9, but he says in verse 12, that some make themselves eunuchs for the kingdom of heaven's sake. Not so fast, dear brother, we will try this matter, and see how it stands with the word of the Lord. We find that the word of God is yea and amen, and not yea and nay. We will now try the subject of the eunuchs. When the Savior had told them in verse 9 for

what cause a man could leave his wife and marry another, and had admitted of but one cause, his disciples say unto him if the case of the man be so with his wife, it is not good to marry; but the Savior replied in verse 11, all men cannot receive this saying. Now what saying does he mean? Why it is plain, the saying in verse 10, which is, that it is not good for a man to marry. And the Savior tells them that all men cannot receive it, save they to whom it is given. And from verse 12, it appears plain, who those are who can receive it; namely, those who are born eunuchs, and who are made eunuchs by men, and those who have made themselves eunuchs for the kingdom of heaven's sake; he that is able to receive it, let him receive it. Now, dear reader, is is not plain who are to be the eunuchs? It certainly is, Those who can receive the saying alluded to in verse 11. Now for a man to make himself an eunuch for the kingdom of heaven's sake, or to require him to be made one when he cannot receive this saying, namely, it is not good for a man to marry, would be requiring more of him than the Savior did, for he plainly says *all* cannot receive this saying save they to whom it is given. It will be admitted, that the apostle Paul, could receive this saying, namely, that it is not good for a man to marry, for it was given to him.

Now if a man procures a bill of divorcement and could receive the saying of the Savior, he of course would not marry again. And I contend that no man would even marry if he could receive the saying, that it is not good to marry. Now I will leave off the above subject, hoping that it will prayerfully be investigated and examined untill the next annual meeting. Much more might be said on the subject, but I leave it to more experienced brethren on both sides of the question. I did not write the above for the sake of controversy, or to condemn any who may differ with me, but to give my sincere views of the subject.

I will make one remark more before I am done with the subject. Some ask in regard to the one who is put away for the cause of fornication, whether if she marrieth, she by so doing commits adultery? I say of course she does for she is the guilty one. But will we make the innocent party equal with the guilty one? Or the one that puts away his wife for that cause, to stand equal with the guilty one? I think not.

ZENAS.

FROM A CORRESPONDENT IN WISCONSIN.

Daily investigation convinces me more and more of the truth of the principles and doctrines of the brethren, of the soundness of our mutual faith; that they are (not natural, but spiritual) descendants of the Waldenses, there is no doubt, who are admitted to have been the only true apostolic succession, and who preserved Christianity in its purity through the dark ages of the world. The churches here *sprinkle* only once, being quite different from the custom of Pedobaptists in Maryland, who sprinkled three times.

In relation to the mode of baptism I have this moment been consulting an old Greek Lexicon with Latin definitions, in which I find the following definition of *Baptizo* and *Bapto*, the former being derived from the latter word.

"*Baptizo*, mergo, obluo, lavo, intingo, haurio and perio. The first word, baptizo, is merely transferred from the Greek into Latin. In order to know

the signification of this word in English, we find according to *Ainsworth* one of its derivatives, *Baptisterium*, used by Pliny, to signify a fountain or bath to wash the body in. How near does the diminutive baptismal font of the churches come to this definition? The second *mergo*, signifies to put under water or any other liquid; to sink, dip in, duck or plunge over head and ears, to immerse, to overwhelm, to sink, ruin or destroy: the third, *abluo*, to wash clean, to wash away, to purify, to blot out; the fourth, *lavo*, to rinse, to wash, to bathe, to *besprinkle*, &c. "Tabelas lacrymis lavis;" this expression some think favors sprinkling; but it is evident that Terrence intimates that the tables were *washed* (not sprinkled) with tears, and he employs it in the same sense as one does when speaking of "a flood of tears," it is a poetical or hyperbolical mode of expressing the intensity of one's feelings; the fourth *intingo*, to dip in, to steep in, to dye or color: the fifth, *haurio*, to receive or take in, to drink, eat, or sup up; the sixth, *perio*, to be quite spent or gone, to vanish or disappear wholly.

I will now quote from Linsel and Scott's Greek-English Lexicon, a voluminous work just out, here is the definition of *Bapto* and *Baptizo*, TO DIP REPEATEDLY, to bathe, to drown, to dip in dye, color, to steep, sink, dip under over head and ears.' And not once is the word sprinkle made use of. I think this settles the question beyond all doubt that this word baptize signifies to immerse. Now as to the Greek preposition *eis* signifying *into*, it is thus translated in the Latin version by the preposition *in*, in the German the preposition *im*, which is the dative and means in or into; if the translator had meant at, or, near, he would have the accusative, now in order to come out of the water a person must be in it, and this is expressed in all languages in the same manner; I will just instance one and that is the French '*Il sortait de l'eau*' that is, he came up out of the water. A Frenchman never uses the verb *partir* when he wishes to convey the idea that he came out of a place but always *sortir*: *partir* means to go away *from* a place. If there is a doubt about the Greek preposition *apo*, there is none with relation to the preposition *ek* which means indubitably *out of*, this preposition is used when speaking of the baptism of the eunuch; and this Benjamin Kurtz of Baltimore acknowledges in his work on Pedo-baptism, a work I read about eight years ago.

You will pardon these rambling thoughts; when I began I did not think of occupying your time with more than one page; but please excuse and I shall remain your brother

J. S.

THE PERFECT CHRISTIAN.

Dear Editors, The August number of the Visitor has come to hand. A welcome visitor indeed, always bringing some friendly admonition and warning: and also some encouragement to walk in the narrow way which leadeth to life, and to hold out faithful unto the end; which are all thankfully received.

But in reading the article headed "The Perfect Christian" by Adolph, I was almost discouraged. For, after drawing a picture of the perfect Christian, how he must forsake the world, riches, honor, lands, and worldly possessions, having nothing even wherepon to lay his head; he goes on to say: "We forsake nothing for Christ's sake, but try to get all we can, and when we meet together, it is not to eat the Lord's

supper, nor is it, frequently, to pray, or to be edified in the things of the spirit, but to talk over the best plan to get rich quickly, and such kindred subjects." This is truly a sad picture. Does br. Adolph allude to the whole brotherhood, when he draws this picture? or only to a certain branch, for he certainly alludes to some community, whereas he says: "when *we* meet together &c."

Now I know of no branch of our brotherhood, that meets together for such purposes, but the members of every branch, as far as my knowledge extends, frequently meet together "to eat the Lord's supper, to pray, and to be edified in the things of the spirit." I hope no branch of our beloved brotherhood has so far degenerated as to be guilty of the above charges.

Although there are, no doubt, many members who are too worldly minded and too prayerless; yet I believe there are also many who are willing to forsake all that is required, for Christ's sake. I do not believe, as br. Adolph seems to indicate, that it is not lawful, even for the perfect Christian, to possess any of this world's goods. For although our Saviour said: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," He did not say that we should follow him in this, for this would not be in accordance with other passages of his word. We must seek our subsistence in this world—we are taught in the Gospel, to work with our own hands, that we may walk honestly towards them that are without, and that we might have lack of nothing 1 Thess. 4: 11, 12. And also, if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. 5: 8. From these and other passages it is evident that it is the duty of the Christian to provide for his own and for the support of his household, and also to be able, if possible, to give something to the poor, and to have something whereon to lay his head, and not to depend on others for support.

But we should be willing at any time to forsake all we possess for Christ's sake, if it is required, and trust to the Lord, who said: I will never leave thee, nor forsake thee. There is danger on both sides, and we are warned in the Gospel that it is dangerous to grasp too much after riches, and when we have them to trust too much in them; and there is also danger that we depend too much on others for support. Let us, dear brethren and sisters, not grasp too much after riches, yet, let us follow some honest business, and if the Lord will bless the labors of our hands, and bestow upon us some of this world's goods, let us use them according to the directions given in the Gospel; and let this be our prayer; "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Prov. 30: 8, 9.

D. of B.

HUMILITY.

Should not the conviction of the happy influence of humility constrain us to cherish it with the tenderest care? Should we not keep the sense of our manifold offences, our deep unworthiness, continually before our view?—By abiding at the foot of the cross—by contrasting what we have received, with the returns we have made, what God has done for our happiness, with what we have done for his glory, by bringing our character into the light of the Saviour's, and beholding our deficiencies, by weighing our discharge of every duty in the balance of the sanctuary, and examining, by the standard of God's word, the use we have made of the talents entrusted to

our charge, by remembering on what a tenure we hold our hopes of heaven, even the merits of him alone who is worthy, and especially by looking to, and leaning upon, and beseeching of the Holy Spirit to promote the growth of this excellent grace, we may hope to exhibit more of the attractive influence of this loveliest ornament of the Christian character. Then shall we be prepared to bend in lowly adoration at our Redeemer's feet; to cast our crown in perfect humility before his throne, crying out from the depths of an humble, and therefore a grateful heart, "Thou art worthy, for thou hast redeemed me unto God by thy blood! Thou art worthy, for thou hast clothed me with thy righteousness! Thou art worthy, for thou hast sanctified me by thy grace! worthy indeed of everlasting love, adoration and praise! For all I am, all I have, all I shall throughout eternity enjoy, I owe to thee!"

For the Visitor.

A SERIOUS THOUGHT.

If the brethren in general were more spiritually minded I am satisfied there would not be half the contention and difficulties in the church. This is the great trouble with the brotherhood; yea it is the killing of the church. Envy, hatred, malice and all kind of bitterness should not exist among the children of God. Nothing of the kind shall ever inherit the blissful and unsullied regions above. God is a God of love and if we love not our brother whom we have seen, how are we to love God whom we have not seen.

Let us then be consistent, loving and prefering one another and rather than give place to the enemy, let us suffer a little wrong; yea let us take up the cross and endure all for the sake of Jesus and his cause.

Let us not only be half-way but real christians and I will assure you we shall never rue it. Then let lions roar and devils rage, we are steadfast, immovable, bound for the mark of the prize of the high calling in Christ Jesus.

* * *

POETRY.

JERUSALEM.

Jerusalem! Jerusalem!
  Thy palaces shall rise!
Before this generation pass,
  Thy towers shall pierce the skies!

The saying of thy ancient seers
  Shall surely come to pass—
Their people's sins shall be forgiven,
  Redemption comes at last!

The promise made to Abraham,
  Of their Messiah's reign,
Of Israel's final gathering,
  And their being called again!

Jehovah is a faithful God;
  He never can forget
His people and his nation—
  Their cause he'll 'stablish yet!

His spirit on their offspring
  Unlimited he'll pour—
Their hearts he'll soften—and Messiah
  Shall be despised no more.

Jehovah shakes the nations 'round—
  Shakes terribly the earth—
Prepares the way for Eastern kings,
  And gives to Salem birth.—

And, unto all eternity,
  Creation shall proclaim,
Jerusalem! Jerusalem!
  Thy own Messiah reigns!

* * *

For the Gospel - Visiter.

1.

Come he who's humble, he who's meek,
Wishes to do his Father's will,
Engage to wash one 'nother's feet
The Lord's commandments to fulfill.

2.

Come, show your love and tenderness
By washing one another's feet
The Lord of life the deed will bless,
And grant us all a happy seat.

3.

We 'll be submissive while below
In washing one another's feet
With conscience clear contented go
Till we the Lord in glory meet.

4.

Stoop down sister, stoop down brother
Observe the order Christ has given
For O what love one to another
They should show who're bound for heaven.

5.

Happy are they who will obey
Their Lord and Savior out of love
For surely they shall leave this clay
And soar on angel's wings above.

* * *

THE FAMILY CIRCLE.

OUR OWN FIRESIDE.

Is there a man who does not love his own fireside, his hearthstone, his wife. and his old family Bible! The fireside, the hearthstone, the wife and the Bible, brighten the fire on the hearth; and without the wife and the Bible, we should be miserable, the most miserable of men! Our heart teaches us that the fireside is the most sacred spot on earth. No rash intruder can touch it. We love it so reverently, with the old Bible, that we could do any desperate deed to protect both! It is both happily and truly said, that "The music of happy voices encircling our firesides and our tables—the smile of greeting—the sympathy in sorrow—the nameless little kindnesses that sparkle off from the altar of family affection—the unwearied watching of the sick chamber—and the soft arm of latest devotion, which soothes and sustains us and aids us to lean securely upon the rod and the staff which now alone can comfort us through the shadow; all these are the responsive blessings to that love, and care, and gentleness, which we have shown in our households—the natural reward of a true domestic morality."

True, every word! The smile, and sympathy and kindness cheer our hearts at the fireside. The bright fire in mid-winter, the soft whisperings of love in mid-summer, the delicious music of all things in Nature—combine harmoniously to make our own fireside a happy home.—*Fireside Journal.*

THE LOSS OF A WIFE.

In comparison with the loss of a wife, all other bereavements are trifling. The wife! she who busied herself so unweariedly for the precious ones around her; bitter, bitter is the tear that falls upon her cold clay! You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shone upon beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered save those your hands may unwillingly have planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. But she is dead! The dear head that laid upon your bosom, rests in the still darkness, upon a pillar of clay. The hands that have ministered so untiringly, are folded, white and cold, beneath the gloomy portal.—The heart whose every beat measured an eternity

of love, lies under your feet. The flowers she bent over with smiles, bend now above her in tears, shaking the dew from petals that the verdure around her may be kept green and beautiful.

There is so strange a hush in every room, no light footstep passing around. No smile to greet you at nightfall. And the old clock ticks and strikes and ticks—it was such music when she could hear it! Now it seems a knell on the hours through which you watched the shadows of death gathering upon her sweet face.

And every day the clock repeats that old story. Many another tale it telleth too—of beautiful words and deeds that are registered above. You feel—oh how often—that the grave cannot keep her.—*Our Drawer.*

* * *

Selected.

A CHRISTIAN LADY'S ORNAMENT.

Let your ear-rings be attention encircled by the pearls of refinement. Let the diamonds of your necklace be truth, with the chain of Christianity. Let your bracelets be Charity, ornamented with the lustre of Gentleness. Let your bosom-pin be Modesty, shining Firmness and Pity. Let your finger-rings be Affection, set with diamonds of Industry. Let your girdle be Simplicity, with a tassel of good Humor. Let your garb be Virtue—your drapery Politeness. Let your shoes be Wisdom, secured with the buckle of Perseverance.

S.

YOUTH'S DEPARTMENT.

Written for the Gospel Visitor.

HAPPINESS, PURSUIT OF.

Happiness is our being's end and aim. It is, next to the glory of God, the primary object in the creation of man: and whatever our actions and pursuits, thoughts and desires, they may all be traced back to this as their ultimate cause. And though we may err egregiously in estimating the result of our actions as productive of the end to which they are directed, it will remain true that the object sought to be obtained thereby, is a state of well-being, and though the actions and pursuits of different individuals may be as widely different and inconsistent as possible, this truth still remains that their ultimate object is happiness.

Man is so constituted that he will not designedly do that which he firmly believes will result in his own misery, and consequently, in choosing any line of action he invariably selects that from which he expects to reap a greater amount of either bodily good or mental satisfaction than from any other which it were possible for him to pursue.

We may indeed be frequently called upon to do something to which we feel a great repugnance and which we would a great deal sooner not do, were it not for something else which overcomes our repugnance and causes us to think we shall be more happy in doing *it* than in any thing else which it were possible for us to do; and so we always have, and always will have a choice of action of all that is within our power or control.

And thus our actions, our thoughts, our desires and pursuits are directed to the selfsame object; we are in the pursuit of something which we have not, which is constantly receding from our grasp, and that thing is happiness. The votary of pleasure expects to find it in the gay frivolities of the fashionable world, and consequently he plunges into the giddy round of fashionable folly

constantly transacted around us, and as he tries to grasp those empty baubles which glitter a moment and explode, he creates a feverish excitement in his own mind which he mistakes for happiness but very soon finds himself *mistaken*. The thing is not there. He pursued a phantom which led him out, as it were, into the mire of disappointment, then vanished and left him in the dark.

The lover of Mammon, the devoted pander to the appetite of worldly gain, dreams, in the infatuation of his soul that the *jewel* is hid among vast piles of unacquired wealth, and therefore he sets himself to work with unremitting assiduity in order to get these into his possession; and after years of toil, of anxiety and mental suffering, he may succeed in making his way to the object of his desires, but as he stands among the fruits of his labors and looks around for that happiness for which he toiled, he discovers that he has miscalculated—it is not there; he must make another effort, he must acquire more wealth, for surely it may be found at last. And thus he goes on to make acquisition after acquisition, expecting in each to gain his end, until the sable pall of death fall around and close the drama, and still leaves the object of his life unattained.

Likewise the ambitious man, whose aim it is to rise above the common level of his fellow creatures, fondly hopes that in the elevation to which he aspires, he shall enjoy a greater degree of happiness than he ever before enjoyed. If he be a politician and desires to be elevated to office, how he flatters, fondles and cajoles his fellow citizens, and uses every artifice and all his influence to induce them to vote for him: if he be a literary man, how he spends sleepless nights and wearisome days and even months and years in drawing from his heated imagination those sublime strains of poetry and fiction by which he expects to draw the attention and admiration of a world, and thus create for himself a name and fame that shall reverberate from one extremity of the earth to the other, and here, in the praises and adulations of the world he hopes to enjoy his mete of glory or happiness. But what is the end thereof? Among the most famous of all ages have been the most miserable that ever lived. And thus every class of persons, of every name and grade have their peculiar hobby upon which they hope to ride to distinction and happiness; but with what success, let the experience of millions, who have set their hopes on perishable things, answer.

Do you remember, dear reader, how in the morning of your life, in the spring-time of your existence, when the mind was just expanding, and the "fair-budding" hopes of life were just beginning to open like a beautiful flower in the genial rays of the morning sun, how every thing around seemed so suggestive of happiness,—how the earth with its thousand objects of beauty —its multitude of sweet scented flowers, the distant mountain, the beautiful valley, the majestic forests, the fair, undulating landscape, the mighty river, the sweet-murmuring brooklet, rippling through the flower-gemmed meadow, the sweetly singing birds, whose every note seemed to find a response in your exuberant heart—the serenely beautiful blue sky, the far distant horizon, the starry heavens with its sublime scenery, and a thousand more objects still as pure as when launched from the plastic hand of their Creator, all leaving their softening impress upon the perhaps then

pure record of your susceptible heart, caused you to think this earth a paradise of joy; and how you dreamed of happiness unmixed in the fruition of your hopes and plans for the future. And then as the first tint of youth passed and maturer years arrived, how the "stern realities" of life began to crowd in, nipping in the bud every plan of happiness: and as the years advanced and the cares and burdens of life increased the "iron entered your soul," and compelled you to exclaim with Solomon that "all is vanity, all is vanity."

Ah! Dear reader, this is a world of disappointments, of sorrows and afflictions. In childhood our hopes point to the period of manhood, and as we look only to the bright side of life, not knowing the ills that will then beset us, we are apt to think life will be all brightness, but as the period arrives upon which we set our hopes and brings us not that for which we hoped, our expectations will fix themselves again on some other object which our exertions with the lapse of future years shall bring about—and it is wonderful with what tenacity man's hopes cling to the things of this world, when every effort fails, and every object attained proves powerless to give that happiness to which the efforts of a life-time are directed.

But still the reason is plain. "There is something wanting in our existence, that will not leave us to rest. There is a void in our being which must be filled before we can be happy; but oh! what shall we do? Alas! where will we go to find this invaluable jewel? The earth's surface has been rummaged for it but in vain; the *bowels* of the earth have been dug out, and the bottom of the ocean has been explored, but *all* in vain." Ah, yes, dear mistaken soul, the error lies here; you went downwards after it when you should have gone upwards; you sought it *below* when you should have looked *above*.

Ho! ye poor infatuated souls, ye who grope in the mud and mire after the glittering dust which you so highly price, look up! You know it cannot make you happy. LOOK UP, if your eyes are not too much besmeared with the grime and filth of the earth, and behold the wonders of your God. *There* lies the treasure that can satisfy your souls; there is all that the most craving can ask or desire, spread out in boundless profusion, and you are invited to come and buy without money and without price.

Truly this is a great consolation to those who have no money here: and you who love your money so well, *don't be afraid to come*, you need not *pay* anything here, all is free, only come and prefer your claim and it is yours. "Ah, yes, but we cannot see what you tell us about; our eyes are so dim from the long and intent seeking after the treasures of earth that they cannot penetrate the thick gloom that intervenes between us and that heavenly treasure which you tell us can be bought without money and without price." Why go and get some of that eye-salve which the Spirit advised the Laodiceans to anoint their eyes with, and you will be enabled to see; for the treasure is there, and be assured it is the only one that can satisfy your desires; why will you not take it then, when you know from your own experience that every attempt, every effort with perishable things, in order to gain this end, must forever prove futile. So come and let us be wise while we may, and prove our wisdom by choosing that good part with Mary which shall not be taken from us.

ADOLPH.

"I Love My Bible."

A little Sunday School girl was sitting one day at her mother's cottage door, reading her Bible. A gentleman, who had alighted from a coach, came up to her, and asked for some water. The child was so busy with her book that she did not notice him, but went on reading. Her mother fetched the stranger a cup of milk, which he thankfully received. Having quenched his thirst, he said to the little girl, "I suppose you have a pretty book there, my child."

"It is the Bible, sir," she answered, and continued reading.

"The Bible!" said the gentleman; "Then I suppose you are getting your task for Sunday?"

"Task, sir, no," said the girl.

"Then what are you reading your Bible for?" he asked.

She replied, "Because, sir, I love my Bible!"

This answer of the child so forcibly struck the gentleman, that on leaving the cottage he could think of nothing else. The arrow of conviction was fixed in his heart. "The child (he thought) reads her Bible, because she loves it. Why, I never opened that book in my life with such a feeling. Yet *she* says, 'I love my Bible!'"

These few words, under God's blessing, were the means of the gentleman's conversion; though before he was an infidel, and openly opposed the truth as it is in Jesus.—*Sunday School Teachers' Magazine.*

* * *

"Heaping Coals of Fire on his Head."

A young girl in South Africa was seized in a wood by a savage enemy of her father's, who cut off both her hands, and then sent her, bleeding, home. Many years passed, the poor girl recovered from her wounds, and the stumps healed. One day there came to her father's door a poor, worn out, gray-headed man, who asked for alms. The girl knew him at once as the cruel man that had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he could eat, and sat down and watched him eat it. When he had done, she dropped the covering that had hid her handless wrists from view, and holding them up before him, uttered a sentence, meaning, "I have had my revenge!"—the very sentence he had uttered when he so cruelly maimed her. The man was overwhelmed, deeply humbled, and filled with surprise. The secret was, the girl meantime had been converted and had learned that lovely Scripture, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

QUERIES ANSWERED.

1. Is it agreeable to the scriptures to sing at our funerals, since we are to "rejoice with them that do rejoice, and weep with them that weep," and since the Jews replied, when they were asked to sing a song of Zion in their captivity, "How shall we sing the Lord's song in a strange land?"

J. B.

Answer.—It is well known to all who are acquainted with the funeral rites of the Jews, that both vocal and instrumental music were used in their lamentations for the dead, to soothe the melancholy of surviving friends by soft and solemn notes. "And Jeremiah lamented for Josiah: and all the singing

men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the lamentations." 2 Chron. 35 : 25. "And when Jesus came into the ruler's house and saw the minstrels (*pipers* or *flute-players*) and the people making a noise, he said unto them, Give place." Matt. 9 : 23.

Singing does, if suitable sentiments and tunes are used, comport with, and produce, solemn and sorrowful feelings. The Saviour after he had instituted the communion, and when his heart was full of his own sorrows, sung a hymn with his disciples. We as Christians, should not yield to immoderate sorrow when our friends, and especially our pious friends, are taken away by death: but believing in Christ, we should with humble resignation submit to the affliction, since our heavenly Father knows how to sanctify such occurrences to the good of our souls.

2. Can the church hold members in full fellowship, who plead the statutes of limitation on a debt or claim that the church believes to be just, and which some of the members have heard the debtors acknowledge to be just, or at least acknowledge that the debt ought to be paid?

J.

ANSWER.—"Owe no man anything.', Rom. 13 : 8. This is the law of the gospel. A just debt should be paid, however long it may have been standing.

3. Is a brother who is an executor of a last will and testament, and acting under oath or affirmation, prohibited by the church from bringing suit in a court of law when compelled by necessity to do so, in order that he may know his duties fully, and that he and all the heirs may have their just rights decreed and set apart by the law or powers that be?

J.

ANSWER.—If the case is, as supposed in the above question, of such a nature, that an application to court is absolutely necessary in order that justice may be done by all, and to all concerned in the estate, we think the church would not prevent a brother, who is an executor, under such circumstances, from applying to court. It would, however, always be best for brethren to consult the church before they go to law with their business.

4. How is it considered when a brother in the office of an elder, as an executor of a last will and testament, and is compelled to file a bill and bring suit as stated in the last query, and after so doing is advised to lay the case before the church, and the whole church with the exception of one member, agrees to bear with him, saying they could not see what else he could have done, and then in five months after such counsel, when the elder was going to absent himself from the communion on account of being engaged in law, the church by a unanimous vote says to him, come to the table he obeys the church, and all the members commune with him. Should the church then take up the case of that brother, and prohibit him from prosecuting his suit, if he should make use of no unjust means, or do nothing more than what he had done to offend the church?

ANSWER.—After the church had agreed to bear with the brother, and after she had communed with him, if he committed no further offence, his course should not have been opposed, unless something more in the character of evidence or information had been discovered proving his course wrong.

CORRECTION.

In the August No. of the G. V. (current volume) page 213 a communication is inserted, presenting some queries over the signature of D. E. in which some palpable mistakes occur of no ordinary character, which ought to be corrected. It is stated there "A brother being unjustly dealt with by a member of the world, the brother believing the Gospel justified him in pursuing a certain course, though not willing to do so without first asking counsel of the church, having done so, *the church granting him the privilege*, &c."

To correct this I will simply give a few facts. Br. D. E. had a suit at law with S. M. H; Br. E. acting as defendant. Both parties contended there was a balance due them from the other of 2—3000 dollars from former transactions of some $5000. At the suggestion of friends they both agreed to lift the suit, and leave the case to arbitrators or referees. Three referees were appointed; 'the parties bound themselves in a bond to abide the decision of the referees. The result was an award in favor of S. M. H. of ca. 21 or 2200 Dollars.

Br. D. E. then was not willing to submit. At a church-council, at which I was present, br. E. stated his matter to the church, thought it very hard to lose what he believed justly due him, and pay the above award; said, he could show errors in the premises, which would reverse the decision in his favor, and wished to take out a writ of error, or an appeal to court; yet he was not willing to do so without laying the case before the church, and have her advice. Upon this the church after consultation came to the following conclusion, which was communicated to br. D. E. as follows:

"Br. D. E. The church will not, and cannot according to the Gospel advice you to go to law or take an appeal to court again; yet as you are a free agent, you can go as you please. But if you do not submit to the decision of the referees, and take an appeal to court again, you will fall into the judgment of the church."

To this not less than one hundred members can testify. If this is "granting privileges" I confess I don't understand the force of language. With regard to the other matter I will only say, I suppose the church had sufficient reason to deprive him of the liberty of speaking in public, and to advice him not to approach the Lord's table under existing difficulties.

It is the request of the Elders, that this should find a place in the Visitor.

(We insert this correction, leaving names and places out; and hope the matter has now been sufficiently under consideration, to allow it hereafter a decent yet private burial.)

TO OUR CORRESPONDENTS.

The communications from our correspondents for the Gospel Visitor, have hitherto been thankfully received. And we solicit a continuation of such favors. We hope our correspondents desire to see, as well as ourselves, the Visitor bearing upon its pages in its monthly visits, that variety of christian instruction, admonition, warning, and encouragement, which the diversified states of christian experience among its readers may require. And if they entertain such a desire, we trust they will be willing to share in the labor necessary to accomplish the end desired. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister, Heb. 6: 10.

Some of our corresdondents may have been disappointed and discouraged, and others we know have been grieved, because their articles have not been published. We are truly sorry for this. But upon a little reflection, any who are but slightly acquainted with the nature of the case, will perceive the difficulty,if not the impossibility, of publishing every thing written for publication. We frequently receive several articles upon the same subject, and there is often a great similarity in the manner of treating the subject. Now under such circumstances, we do not think it advisable to publish all such articles. The duty then devolves upon us of making a selection; and in performing this duty, and others connected with our editorial labors, we endeavor to submit ourselves to the guidance of that wisdom which is "without partiality." Other circumstances being equal, we give the preference to those articles whose literary character renders them most readable. We receive some communications the whole of which we find it necessary to transcribe, and others requiring considerable labor before we put them into the hands of the printers. We write not this in a complaining mood; we appreciate the circumstances of many of our correspondents, and we are prepared to bear much. And as far as we can do so, we are willing to assist our correspondents when necessary, in preparing their ideas when interesting and useful for the public. Our labors are such, however, that it is very desirable that our correspondents should correct their own production as far as possible and save us the labor of doing it.

We have frequently received suitable suggestions from our correspondents, and in return we would kindly offer a few to them.

In writing communications, do not crowd your writing; neither the lines nor the words. When you have written out an article, review it, transcribe it, and as far as you can do so correct it; and be sure you have expressed the ideas you wish to express. When you quote from the Scriptures, or any other book, and have it before you, spell the words as they are spelled in your copy unless you know they are not spelled correctly. Likewise punctuate like your copy. A writer is not excusable for bad spelling, or bad punctuation, or for no punctuation at all, when he has a copy before him. For writing as well as for all our performances, let us make use of the apostle's rule: "Let all your things be done with charity." We are anxious that the Gospel Visitor should be conducted throughout in an evangelical spirit, as well as that it should inculcate evangelical sentiments.

We shall be thankful for any suggestions from our correspondents, designed to add any thing to the usefulness of our work. But we feel that upon us rests the responsibility of conducting the Visitor. And having, we hope, the welfare of the brotherhood in general, the good of the world, and the glory of God in view, we feel it to be our duty to pursue that course which we shall think best calculated to answer these ends. And may God give us all that grace, which will make us "men in understanding," and "children in malice." And by endeavoring to keep up a proper understanding between our readers and ourselves, we hope we may be made a mutual blessing to each other; "that both he that soweth and he that reapeth may rejoice together."

OUR PROSPECTUS

For the coming year's volume was sent out last month, and we hope our friends are now engaged to obtain subscribers, and will be ready before the end of this month (November) to send us large lists of names, accompanied with the pay. It would be desirable also, that those whose volume commenced with July last, and who paid up to June 1857 would send us now the balance of subscription for next year, so that all subscriptions would alike commence and end with the year. In sending money it would be safest for sums of Ten Dollars and over to procure a draft from some good bank or merchant, or at least to have the money put up in the letter, and the direction made, by some experienced hand. In such case the remittance is at our risk. But if a letter intended for us is directed and sent to PORTLAND, instead of POLAND, as has been the case not long ago, then we cannot be responsible for the amount. Do not register your let-

ters, as this is only tempting those, who are dishonestly inclined, and there is no way of recovering the amount lost in a registered letter.

OBITUARY.

Fallen asleep in the Lord near NEW BERLIN, Stark Co. O. Sep. 8, sister ELIZABETH SHOWALTER, a daughter of br. C. BALMER & wife, both deceased. Born Oct. 10, 1800. She entered into the holy state of matrimony with the now bereaved widower JOSEPH SHOWALTER Nov. 30, 1817, and was his faithful companion and helpmate in every trial, and particularly in his office as a speaker and bishop. They were blessed with 13 children, but 9 of them died mostly in early infancy before their mother. After many years suffering, it pleased the Lord to bring her patient soul to rest, having attained to the age of 55 years, 10 months and 28 days. The great concourse of people at her funeral showed the high degree of love and regard, in which she and the family stood among their friends and neighbors. Funeral text 1 Pet. 1: 3. 4.

DIED in Sandy church, Columbiana co. O. on Sept. 13. Brother ISAAC HIESTAND, an old and wellbeloved member of said church, aged 79 yrs. 6 mo. & 6 days.

Departed this life on the 1st of Sept. 1856 at her residence in KOSCIUSKO co. Inda. after patiently and cheerfully enduring a lingering illness, sister ELIZABETH KREIB wife of Bro. ANDREW KREIB, aged 31 yrs. 1 mo. & 27 days, leaving a husband and four children to mourn their loss, Funeral text. Romans 6: 23.

Resigned to God she did refuse
This mortal life or death to choose
But said God knew the proper day
When her from earth to call away.

C. B.

Died at the residence of her father br. Nicholas Martin in Carrol co. Ia. On Monday evening the 15 Sept. 1856. sister NANCY GARRISON, of Consumption. During her protracted sickness (8 months) she suffered unspeakably, both mentally and physically, aged 23 y. 4 m. & 9 d. Funeral text 2 Tim 4: 7. 8. By Elder John Moyer and br. D. Fisher.

While suffering was her lot below
And sorrow oft to her was near
She never now can sorrow know;
Ne'er feel a pain or shed a tear.

Lov'd ones she meets who've gone before,
For whom she mourned while here below
But now they meet to part no more,
For *angels there* no *parting know.*

And now she tunes her harp of gold.
And sings to him her endless praise,
Of love whos depth can ne'er be told,
Of *justice that* delights *to* bless.

Farewell dear sister, thou hast passed
From suffering earth to realms of love,
Our Father grant that we at last
May join with you in bliss above.

J. E. S.

Died in Milford church, Somerset Co. Pa. Aug. 27. HANNAH MEYER, infant daughter of br. Michael and sister Harriet Meyer. aged 1 yr. 4 mo. & 16 days. Funeral text 1 Pet. 1: 24. 25.

E. C.

Died June 24 in Somerset Borough, Somerset co. pa. of Scarlet fever, ADALINE, daughter of Ephraim and sister Mary Speicher, aged 5 yrs. 2 mos. & 7 days.

Scarcely had the bereaved parents returned from the funeral when their much beloved son JOHN OLIVER SPEICHER also closed his eyes in death of the same disease, numbering in age June 25, 2 yrs. 2 mos. & 4 days.

True their life's journey has been short
And their days of trouble but few,
May we when to that bourn resort,
Be with them; ever happy too.

DIED some time ago in NIMISHILLEN church-district, Stark co. O. Sister ANNA ROYER. wife of JOSEPH ROYER, Apr. 10 1856 aged 69 y. 5 m. & 9 d. Funeral text Luke 12: 40.

Br. JOSEPH ROYER, the husband of the foregoing, Apr. 17, (just one week after his wife,) aged 72 y. 6 m. & 23 d. Funeral text: 1 Thess. 4: 12–20.

Br. SAMUEL ROYER, the son of the former, Apr. 13, aged 30 y. 6 m. & 29 days. Funeral text: Rev. 14: 13.

Br. JOHN MARKLEY, Apr. 19, aged 64 y. 10 m. & 14 d. Funeral text: 2 Cor. 5, 1.

Arzneyliches Einathmen,

Das große Heilmittel

Für Auszehrung, Asthma Bronchitis, Laryngitis, und alle Krankheiten der Kehle und Lungen.

Medizin geradezu in die Lunge einzuathmen ist gewißlich die einzig-vernünftige Methode, die Auszehrung zu behandeln, und es ist zum Verwundern, daß solche Behandlung nicht schon längst angenommen worden ist. Wo noch Leben ist, da ist nunmehr zuverlässige Hoffnung in den scheinbar hoffnungslosesten Fällen, indem bei allen Graden dieser schleichenden Krankheit die wunderbare und heilsame Wirkung dieser Behandlung sich bald kund thut. In Fällen von Bronchitis, Asthma (Engbrüstigkeit) &c. hat das Einathmen sich auf eine vorzügliche Weise wirksam bewiesen, und sichert baldige und gewisse Erleichterung zu. Das Einathmen geschieht leicht und sicher, und besteht in der Anwendung von Medizinen auf solche Weise, daß sie in der Form von Dünsten geradezu in die Lungen geführt werden vermittelst eines Instruments, und so ihre heilsame Wirkung am Sitz der Krankheit hervorbringen.

Diese Medizinen werden nach den Original-Formeln eingeführt in dem Brompton-Hospital zu London, bereitet, wie das Folgende bezeugt:

Dieses bescheiniget, daß Dr. S. D. Hardman von dem unterschriebenen Agenten des Brompton-Hospitals zu London die Theorie und Praxis der neuen Behandlung von Lungenkrankheiten erlangt hat, und gehörig unterrichtet ist in den zu brauchenden Medizinen, so wie ihrer Bereitung und Anwendung.

S. S. Chase, M. D. General-Agent.
per W. S. Wortman, M. D.

Die Offizin zum arzneylichen Einathmen ist nunmehr bleibend errichtet in Salem, Columbiana County, Ohio. Diejenigen, welche mit Lungen-Krankheiten behaftet sind, werden eingeladen anzurufen, und wir werden ihnen unentgeldlich eine volle und genügende Erklärung der Grundsätze dieser Behandlung geben, welche der schwächste Kranke ohne die geringste Beschwerde gebrauchen kann. Solche, die nicht im Stande sind uns zu besuchen, werden wer auf Begehren besuchen, und nach dieser Methode behandeln. Briefe mit Anfragen werden ohne Aufschub beantwortet werden.

Man addressire

S. D. HARDMAN, M. D.
Salem, Columbiana county Ohio

APOLOGY.

Our presswork in the present No. is not such, as we generally issue. Something in our good old Ramage-press, had shown signs of wearing out, and we had therefore applied to an artist two months ago, and sent him word again and again, to make us a new set for the old worn out pieces. Other repairs were postponed to the time, when these would be put in. Being disappointed by said artist finally we had to hunt out another 50 miles from home, and wait till all was done. During this time the press got out of order in such a manner, that regular good work with young and partly new hands was scarcely to be expected, and we are only sorry they did not throw out all of the imperfect sheets, and replace them with good ones. We hope our readers will pardon us this time, as we have now fixed matters again, that the press will work as good as new, hereafter, and we contemplate also to get new type and other things for next volume, if our friends & subscribers will give us the necessary encouragement.

LETTERS RECEIVED

From John Kline for books & printing 20. Emanual Moll. D Bollinger. Wright, Mason & Co. Chris. D Garber. Thomas Monce I. Conrad Brumbaugh. A J Miller 0,30. for Hymnbooks, [sent.] John D Snoeberger. Paul H Kurtz. Joseph Arnold. Martin Hicke. Ephraim Cober. Shem Zook. Joseph Shoemaker. John Wise. John H Goodman. Ananias Cober. Emanuel Moll. D Eby. H R Holsinger. John Neher. Joseph Showal, John Kinsel. D C Yingling. Fisher & Anderson. David Geyser. C Harader. Isaac Rothrock. John Neher. Deb. Cowperthwaite. Sam. Garber I. John Burkett. Dan. J Speicher. James Quinter. Phil. J Brown. Christian Hoover. for HB. 3. John Studybaker for HB. 1. Sidney Hodgden. Michael Landes. David Hardman. Harriet Shidler 1,25. John Eshelman. Andrew Emmert 1. Henry Bean. Jacob Bacher. Sam. H Cassel 0,50 for Germ. Vis. John Binder 5 for Germ. Vis. Rev. B Kline 1. Robert Sears.

PROSPECTUS

OF

THE MONTHLY GOSPEL-VISITER.

This monthly Periodical is edited and published, both in German and English, near POLAND, MAHONING CO. OHIO, by Henry Kurtz and James Quinter. The SEVENTH volume will commence the first of January next. It will be their object as far as they are able, to defend, illustrate and disseminate TRUTH in all its various bearings upon the full development of Christian doctrine—the perfection of Christian character—and the extension of the Christian church;—and to oppose whatever comes in conflict with Truth. They shall labor zealously, but in the spirit of Charity, to further their design, and they hope with heaven's blessing on their labors, they will not altogether fail to accomplish their end.

In the prosecution of their work, their plan will embrace the following particulars:—Original Essays, Reviews, Bible Illustrations, Historical Sketches, Biography, Querist's department, Youth's department, Miscellany, Poetry, Church-News, Correspondence, Obituaries, and general Religious intelligence.

For the next volume they shall adopt the cash-system, and except to Agents, the Visiter shall be sent only to those who pay in advance. This plan supercedes the necessity of keeping accounts, sending bills &c., and is thought and confirmed by experience, it will be better for all concerned.

Each number (of the English) will contain 32 double column pages, (the German only 16 pages) neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month. Twelve numbers will make (in the English) nearly 400 pages, and (in the German) about one half of that number.

TERMS.

Single copy (of the English) one year in advance	$1,00
Six copies - - -	5,00.
Thirteen copies - -	10,00

Einzelne Copie im Deutschen für ein Jahr in Vorausbezahlung	0,50
Sieben Copien " "	3,00
Dreyzehn Copien unter Einer Addresse "	5,00

And at the same rate for any number over thirteen. Postage is only six cents a year paid in advance at the office, where it is received, except those going to California and Oregon, which will be charged double Postage, and excepting also Canada, where the United States postage is to be paid here in advance.

All persons to whom this PROSPECTUS is sent, are requested to act as Agents in procuring subscribers. Should any who receive this, not feel inclined or able to act, they will please to hand it over to others, who may. Any one can act as his own agent by sending us his name with a dollar in current funds, with the Post-office, County and State, *written in a plain hand.* Smaller sums to be sent in Postage-stamps. Remittances by mail, if properly directed, at our risk. They need not be registered, inasmuch we have found this to afford no security. All precaution we ask is to put up the money, whether bank-bills, gold or stamps, in such a way as not to be easily detected, while the letters remain sealed.

All are requested to let us know the result of their efforts by the first of December next.

HENRY KURTZ.
JAMES QUINTER.

Poland, Mahoning co. O.
Sept. 6, 1856.

THE

MONTHLY GOSPEL-VISITER,

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December 1856.

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BACK-VOLUMES

OF THE GOSPEL VISITER,

We have a few yet of Volume I, II, and IV, and V, and of Vol. III, yet a good supply on hand. Vol. 3 & 4 we shall continue to send at cost for 50 Cents a volume, and of vol. 3 we have devoted one half of the produce to charitable purposes. The few of vol. 1, 2 and 5 we cannot afford for less than 75 Cents a volume, or the 5 volumes together for $3,00. Those wishing of complete sets of the Visiter will do well to apply soon.

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OF THE MINUTES OF

OUR YEARLY MEETINGS, so far as they were printed, we have a few yet as far back as 1842, of which we will send a dozen for One dollar or for five new subscribers with pay for the Gospel-Visiter sent in prepaid letters, directed in all cases to

The Editor of the Gospel-Visiter,
POLAND, O.

THE GERMAN VISITER

As we have commenced it again, and propose to continue, will be an entirely distinct publication from the English Visiter, and will consequently well deserve the patronage of those readers of the English Visiter, who read also the German. We offer now both together by the dozen at $1,25 and when 50 club together at $1,00 a year. Single subscribers, who owe us yet 50 cts. for the present volume to the end of the year, and are at a loss how to send change, by sending one dollar, would insure the two (english and german) for the whole year, or if twelve club together and send $9,00 they will have both too for the same length of time. Thus we have put down our conditions so low, that we are really afraid of the expenses being not balanced by the income, unless a more generous support is given to the German than hitherto.

MEDICATED INHALATION

THE GREAT REMEDY FOR

Consumption, Asthma, Bronchitis, Laryngitis, and all diseases of the Throat and Lungs.

THE MONTHLY GOSPEL VISITOR.

VOL. VI. December 1856. NO. 12.

For the Gospel - Visiter.

THE SONS OF THE PROPHETS.

The ancient Israelites, possessing the form of government we call theocracy, namely, that in which a state is governed by the immediate direction of God, in many of their institutions we discover a fitness and propriety, which might be suggestive to us of plans and principles of practical utility in carrying forward the measures of heaven designed to enlighten and bless the world. And in the history of this interesting people, at such times when God was with them and directed their affairs, human society may find excellent models for many of its institutions. Although their business consisted principally in agricultural pursuits, and in the management of cattle, we must not look upon them as a nation of ignorant peasants. Of that knowledge which is of the greatest value to man, namely, the knowledge of his religious, moral, and social duties, they possessed a large share.

Special attention was given to the training of their youth in habits of piety and industry. A divine commandment in the following words, was given them :—"And ye shall teach them (the words of the Lord) to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," Deut. 11 : 19. It has been observed, and shown by learned men, that it was a common custom among the Jews, to teach their chil dren some trade, although they were educated in the liberal sciences. Hence, one of their Rabbies is surnamed Rabbi Johanan the shoemaker, and another, Rabbi Judah, the baker, and Paul and Aquilla were tent-makers.

At first, parents seem to have been the instructors of their own children, and the family was the school. Here the young Israelites were taught to know the God of their fathers and the wonderful things he had done for them. Here was distilled into the tender mind of youth, the beautiful ideas of God, of his goodness, of his power, and of his wisdom ; and likewise the corresponding feelings of gratitude, love, fear, and submission, which a knowledge of God should awaken in their hearts. And, here, perhaps in the door of the humble dwelling, was laid the foundation of those exalted virtues, and eminent characters, which have given many of their possessors "a good report."

The Jewish writers pretend that from the earliest ages there have been schools among their people ; and that, before the Deluge, they were under the direction of the patriarchs. We have, however, no evidence from the scriptures, of the existence of any schools, properly so called, earlier than the time of Samuel. In the time of this eminent servant of God, we find there existed a class of young men among the Jews, called *the sons of the prophets*. "So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him : and he and Samuel went and dwelt at Naioth. And it was told Saul, saying, behold, David

is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied," 1 Sam. 19: 18 20. Besides the community mentioned above as existing at Naioth, over which Samuel was appointed, the scriptures mention several others; one at Bethel, 2 Kings 2: 3; and another at Jericho, 2 Kings 2: 5. Of the origin, manner of living, labors, design, &c., of these sons of the prophets, as of various other things mentioned in sacred history, we cannot suppress a regret that a more full account is not given of them. We should, however, be glad of, and thankful for the limited knowledge we have, for it is suggestive of improvable thoughts. As we hear nothing of these communities before the time of Samuel, the probability is that they commenced under his government. And, from the consideration that Samuel was appointed over one of these institutions at Naioth, and that other prophets of the Lord were connected with them, we may infer their holy character, and useful tendency.

Perhaps the extremely corrupt state of things in those times, made something of the kind necessary. Eli was at this time high priest. And he seems to have been a good man. But his two sons, upon whom, on account of their father's age, the official labors of the priest's office devolved, were "sons of Belial,"—very wicked. And wickedness coming from this high source in the nation, would be very dangerous—it would endanger the whole nation. And these wicked sons of Eli, would be likely to exert a particularly bad influence upon the youth. Under these circumstances, self-preservation from threatening danger might very readily suggest to Israel's youth the propriety of forming themselves into communities, somewhat retired from the world, under such teachers as Samuel, Elijah, and Elisha, for their mutual enjoyment, for the strengthening and developing of their religious principles, and for their advancement in all branches of practical and useful knowledge. And the pious fathers in Israel, could not but look upon the practical application of the system, which was calculated to prepare a noble army of young men to fill the various offices which the purposes of God, and the necessities of men might require, with approbation.

These sons of the prophets, were employed by the greater prophets to carry prophetic messages &c. Elisha sent one of the sons of the prophets to anoint Jehu king of Israel, 2 Kings 9: 1.

Their manner of living, no doubt, was very simple. They were not nursed in the lap of luxury. The times in which they lived exposed them to at least an ordinary share of trials. They cultivated habits of industry, and engaged in manual labor, as well as in the pursuit of knowledge. From the account we have of the institution at Gilgal, we may learn several particulars relative to the sons of the prophets. "And the sons of the prophets said unto Elisha, behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place where we may dwell. And he answered, go ye. And one said, be content, I pray thee, and go with thy servants. And he answered I will go. So he went with them. And when they came to Jordan, they cut

down wood. But as one was felling a beam, the axe's head fell into the water: and he cried and said, alas, master for it was borrowed. And the man of God said, &c. 2 Kings 6: 1—7.

We find this institution in a flourishing condition. So much so, that they found it necessary to enlarge their building. And as they had not altogether neglected the science of domestic economy, with a desire to reduce to practice the knowledge they had acquired, and still more perhaps from necessity, they concluded to put up their building. And with becoming deference to their master's authority, they consulted Elisha, and obtained his permission. At their request, Elisha accompanied them to Jordan, where they obtained the materials for building; and by his presence, his counsel, and his help, no doubt, if it was needed, he encouraged them in their undertaking. They manifested a humiliation, a perseverance, and a diligence, worthy of the imitation of all students, and especially of all "sons of the prophets."

From another allusion made to the community at Gilgal, we learn further particulars relative to their manner of living. "And Elisha came again to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets," 2 King 14: 38. We have here Elisha, and the sons of the prophets sitting before him. The relation that he stood in to them, was that of a father and an instructor. And he no doubt fed his disciples upon the wholesome and nourishing food of the word of God. Upon this he himself had been fed; and by this provision his faith had grown and matured.

It appears from what is said about the community at Gilgal, that the unmarried ones lived together in the same house, and attended to their own domestic affairs. When, however, Elisha was present with them, his servant prepared their food.

Among the studies which occupied the attention of these sons of the prophets, that of the Law of the Lord, no doubt was a principal one. And the knowledge they obtained from this branch of study, was not the knowledge that "puffeth up," 1 Cor. 8: 1, but it was the wisdom that cometh from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," James 3: 17. We infer this, first, from the character of the Divine Law. It "is perfect converting the soul;" secondly, from the character of their teachers. Such teachers as Samuel and Elisha, who sincerely desired Israel's welfare, and the glory and honor of Israel's God, and who knew that these objects could not be obtained by the glosses, put upon the law of God by fanciful traditionists, but by adhering to its simple meaning as unfolded by the application of sound principles of exegesis, would present to the minds of the sons of the prophets, the truths of the Divine word, in their relation to the duties and business of life; and thus prepare them not for becoming idle theorizers, and worse than useless citizens, but men of high moral characters, industrious habits, and of self denying spirits, qualified to fill whatever stations in life Divine providence might call them to.

Another subject that would be likely to receive their attention, would be sacred history. In this would be traced

the workings of the principles of the Mosaic law. Here they would see that when the law was kept, the nation was happy and prosperous; and when it was disobeyed, the nation languished and mourned on account of trouble. These different results, would be traced to their proper cause. The tendency of good laws is such, that their observance is attended with a blessing and their violation with a curse. Again, the blessing and curse are not only in the power of the law, but in the power of the Law-giver, to be dealt out by him according to his purpose. "Behold, I set before you this day a blessing and a curse: A blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known." Deut. 12: 26: 28. In this way the sons of the prophets, would be taught to trace the foot prints of Jehovah in the various changes which their nation experienced. They would thus see God's displeasure against sin, and his love of truth and righteousness, written in their nation's history, as well as in his own law.

Much attention was given by the sons of the prophets, to prophecy and sacred music.—"After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery and a tabret, and a pipe, and a harp, before them; and they shall prophesy, 1 Sam. 10: 5. It would seem that these prophets were not divinely inspired to foretell future events, but were engaged in acts of piety and in praising God. Prophesying is here to be understood in the sense in which Paul uses it, when he says, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort," 1 Cor. 14: 3. When we consider the important use that was made of music in those times, it is not surprising that it was cultivated by the sons of the prophets as it was.—"But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him," 2 Kings 3: 15. Here the music of the minstrel prepared the mind of Elisha for communications from heaven. Thus was the music of these prophets rendered subservient to the glory of God, and to the good of men—It was to edification.

These communities, no doubt were nurseries of piety, order and truth; here youth received that training which qualified them for the practical duties of life.

We conclude our essay on the sons of the prophets, with the appropriate remarks of Dr. Krummacher: "Now, if the final object of these excellent schools was not precisely to form *prophets and seers*—for such the Lord alone forms and calls—yet the Lord was pleased to have ready such assemblies of his saints, from which, when he saw good, he might select a messenger for himself, endowed with all human preparatives, whenever these were deemed requisite. It is highly probable that most of the prophets proceeded from these institutions; at least the shepherd Amos seems to point out his vocation to the office as an exception to the rule, when he says, in chapter 7: 14, "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit: and the Lord took me

as I followed the flock, and said to me, go, prophesy unto my people Israel." These institutions, at least provided the country with many enlightened teachers, many worthy, well-instructed, and faithful heads of families, and judges. And, even had they not done so, still their very existence answered a high and holy purpose. They were the depositories of Israelitish light and justice; they shone as luminaries in a crooked and perverse nation; and reproved apostasy more severely by their example, than could have been done by the most powerful language. Their quiet but mighty influence served to oppose the inroads of surrounding heathen darkness. They were also a spiritual asylum, wherein spiritual mourners might find instruction, comfort, and peace: And who shall say what streams of living waters, from those fountains of Israel, refreshed and fertilized the country at large.

O my brethren! what sorrow fills my heart from retiring from the picture of these ancient and pibusly devoted seminaries look into our own times, to contemplate the establishments for instruction which modern wisdom has devised and boasts of. O ye sons of Israel, how much better were ye provided for than most of our youth in the present day! and yet we honor ourselves as *Christians*. Where are institutions at present to be found, in which another spirit rules than that of the world? Where can we behold flourishing seminaries in which a christian's hope for his children would flourish also? Alas they do but rarely, very rarely indeed exist, notwithstanding our systems of education, those boasts of the age we live in. In what, then, consists the vaunted perfection of such systems? Is it in those fragments of classical literature which are crammed into our youths; or in those ornamental accomplishments to which our daughters are made to sacrifice their health and mental cultivation? Or is it in the almost general separation of modern instruction from the word of truth, the gospel of our salvation? Or is it in the more popular manner in which individual branches of knowledge are treated, apart from all deeper investigation, apart from their general connection, and, above all, apart from the knowledge of God as their chief end and perfection? Or does the excellence of our modern education consist in purely heathenish conceptions of liberty, morality and justice, as accredited to our youth in many seminaries, by blind leaders who never study the sacred oracles with half the diligence, zeal, and respect with which they study the classic writers of Greece and Rome?

It is true that greater importance has been attached in some places to religious instruction, and the hours devoted to it have been doubled. But this alone will not cure the evil. Another spirit is wanting in our schools and seminaries to complete, animate, and sanctify every branch of instruction. We ought, therefore, to pray for the outpouring of the Spirit of Christ; and, God be thanked! we shall never seek it in vain. We have Divine promises in abundance, which encourage us to look forward, in prayer, for better days. Particularly would I refer you to the prophecy of Zechariah, which shall assuredly come to pass. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and

take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." 14: 20. 21. What a glorious prospect is here presented to us of the future condition of the church and of the world! The beauty and lustre of holiness shall then be spread over all we possess, and over all that surrounds us. The spirit of the Lord shall be universally diffused, and every object will partake of a divine consecration. The sciences will then be the handmaidens of religion, and their alpha and omega will be the glory of God in Christ. The arts will return to their primary destination, and be again devoted to the service of the living God."

J. Q.

For the Gospel-Visitor.

A VOICE FROM THE SOUTH.

Dear Brethren.

The July number of the Visitor is at hand, and I notice on page 170, a paragraph on the subject of African colonization, accompanied with some remarks by yourself. I am truly glad to see that this subject is being further agitated among the brethren. It is a subject to which my mind has been to some extent directed for some time, and after carefully examining its pretensions, and studying its probable results, I have arrived at the conclusion that it has the strongest claims upon the philanthropist, the patriot, and friend of humanity.

In preparing the mind for the exercise of a correct judgment upon the merits of this subject, it is necessary that a good many things be considered. Among which the most prominent are these: The condition of the native African in Africa; african Slavery as it exists in the Southern part of the United States &c.; the true condition of those a little more fortunate, the free African population in the United States; the impossibility of the white man and the man of color living together upon terms of social equality; the objects of the colonization society; the power to accomplish those objects; and the final consummation of the wishes of the friends; the ultimate abolition of African slavery in its final results: as well as the safety and happiness of our own beloved country.

Now we see at a glance, that this is a subject pregnant with the highest and most vital interest not only to a few, nor only to a nation, but may we not say to the world! And one in which no doubt the church feels deeply concerned. For thank the Lord, if I am not mistaken, we are not materially discordant in principle upon this subject. As our professed faith is one, so our feelings are one on this subject. Upon the inconsistency of Slavery with its concomitant evils, with Christianity, there is but one opinion among the brethren. There is no north, no south; but with the Bible for our Standard, our position and our feelings are the same, while we may honestly differ in our opinions, in regard to the best mode of accomplishing our wishes.

While some are looking with anxious expectation to the Colonization Society, others in their heated anxiety think it entirely too slow in its operations, and so conclude that it never will answer the purpose; and abandon it and look in some other direction for a plan more rapid in its course, with which they may unite their influence and cooperation. Here then is a subject for the Sage, the Scholar, the historian, and the philosopher. To neither of which however do I make any pretensions, consequently I am deeply sensible of my utter disqualification to do justice to it. Would to God that some brother more highly favored than myself, in possession of higher advantages, would set this subject as it presents itself to my mind fairly be-

fore the brethren. If it could be so, I am sanguine in the belief that they would enter into the spirit of it, and that their harmonious action in the name of the Lord, would be a bright example to the world, highly honorable to the church, & glorifying to God. But notwithstanding my destitution in the before mentioned qualifications, as none has as yet said much upon the subject, and professing as I do to have a little of the spirit of Christian philanthropy, I will launch out upon the tide, with the hope that he who saved Peter from sinking, will be always near, and extend his almighty arm; that if my faith should fail, that he may save me in the hour of danger. And it may be that through the poor effort that I shall make, some favorable impression may be made, and a channel opened, through which some good may be done. The first thing then claiming our attention, is the condition of the native African in the land of Ham. Here we see *one hundred and fifty millions* of human beings in total heathenism, barbarism, ignorance, and wickedness, under the influence of the most superstitious idolatry; slaves in the strongest and most offensive sense of the term, divided into almost innumerable tribes, each having their sovereign, or king, who holds the most uncontrolled dominion over their consciences, their persons, their property, and their lives. Worshiping all manner of images, living creatures, and the host of heaven. These tribes making continual war upon one another for the purpose of taking prisoners, not only to supply the slave market to other portions of the world, but to get subjects for human sacrifices to their abominable superstition, and fiendish lusts. It is said of one tribe I think the Bomboo, that its king sacrifices a number of human beings annually at the anniversary of his birth day. And it seems to be his highest ambition to slaughter human beings; and in order to heighten his glory, we are informed that he has his yard paved with human sculls. This seems to be the condition of Africa up to the nineteenth century. It would almost seem as if there was no balm in Gilead, and no physician there, or the health of the sons & daughters of Africa would be restored at least to some extent. But now we see the dawn appear. The little star has arisen upon the western coast, that indicates the coming of the sun of righteousnes with healing in his wings. Now Ethiopia begins to stretch her hands to God. All experience goes to show, that the climate of Africa is hostile to the white man; the lives of many good men have been sacrificed on the altar of Africa's redemption, and to very little purpose, so little was accomplished that the enterprise was almost abandoned, until the idea occurred, and the plan was arranged of accomplishing it by the African American, which seems to me, (though the efforts at first were feeble,) to be progressing to that end as fast as we should expect.

We have seen that the condition of the African in his native country is the most unenviable, even when compared with his condition as a slave among the civilized nations of the earth, while to the superficial observer his case seems to be desperate, and the circumstances under which he is placed intolerably oppressive; but to those who have more thoroughly studied the subject it seems that under the providence of God that it will or may result in a blessing to that nation. "for God is able to make the wrath of man praise him," "to bring good out of evil" "to bring honey out of the carcass of the Lion." God permitted ancient Israel to sojourn in a strange land four hundred & thirty years, to prepare them, as it were, for the land of promise; they finally were redeemed, their oppressors punished, and himself honored. African slavery has not existed near so long, nor do I mean by this that it is necessary that it should, but that God will in his own

time deliver them, and according to his own purpose punish their oppressors, but I do not believe that their punishment will take place in this world; for we now live under a new dispensation, of which it is said, "God knoweth how to deliver the righteous out of temptations, and to reserve the unjust unto the day of judgment to be punished." While I have no sympathy with slavery in any of its forms, I must confess that upon studying its history my charities have been enlarged; having come to the conclusion that God has permitted it for wise and good purposes, and it seems to me that their purposes are beginning to be carried into effect, or at least, the way prepared in so overruling the matter, as to cause a portion of the African population to become free, so far as they are free, that some may be the better prepared to act as it were as pioneers in preparing the way back to the land of their fathers. And while they in some degree enjoy light and liberty, that they may aspire to a country where they may enjoy *real* freedom, as expressed upon a banner seen by Mr. *Bowen* in his travels in Liberia with the inscription, LIBERTY, "YES WE ARE FREE." From the nature of things and from what we see, and hear, we must know that all the freedom they ever can enjoy while the Anglo Saxon rules the country, is only nominal. I well know how the case is in Virginia, they are little if any better off than the slave, and from what we have seen in the free states as far as we have traveled, it is only, if any, a grade improved. Where we have found them in the country, they live in wretchedness, and in towns and cities their condition is little, if any, better than the slaves in Virginia. The only difference is that the slaves serve their masters in the humble callings of life. They clothe and feed them, and provide for their other wants in sickness and in health. And in the free states we see the free man of color engaged in the same callings, receives his wages, and provides for himself &c. We also see accounts of some of those who have become intelligent, and reached a higher circle in life, in the northern cities, complaining loudly of the prejudice indulged, against them on account of their color. So from these and other facts, we are forced to the conclusion that so long as the Ethiopean cannot change his skin, nor the Leopard his spots, that the Anglo Saxon, and the African can never live together upon terms of social equality. All history shows that no two races have ever lived together happily, when such disparity existed; and especially where one party have been master and the other slave. Were there no other distinction, the prejudice would continue to exist as long as the caste could be traced up; that is the fact of them having been slaves.

Now we have seen that the condition of the African is a deplorable one in his native country, it is still deplorable in slavery in the civilized world, and but little improved as it is nominally free, without the privileges and emoluments of free men. We have also seen that it is next to impossible for his condition to be improved upon the same soil with the white man. What then can be done for him? Shall we cast him off without making suitable provision for him, saying, take care of yourself? Oh no, this would be worse than cruel! It would be adding insult to injury! No they have claims upon us, as our children have claims upon our supervision; they are ignorant and unexperienced, disqualified to provide for themselves properly, until inured to it by experience. What then should be done? Shall we by precept and example take the sword, and go to those who claim the right to hold them as property, and say you must relinquish them, thus deluging our country in blood, and accomplishing nothing toward bettering their condition? I hope no brother in Christ ever dreams of such an awful

scheme. Oh no! Peace is the motto upon the head of our banner! We profess to belong to that kingdom that knows no war, and we are the subjects of that prince, who like Melchisedec is king of Salem, and prince of peace.

But we think that something should be done. This seems to be the purport of the inquiry of the brother through the Visitor. The brethren think something should be done, yet they think they should not connect themselves with any other society than that to which they already belong. And so do I. But there is no necessity of attaching ourselves to any society, but that does not prevent us from using the colonization society as a channel through which we may apply our charity, if we can think that is the plan by which our wishes may be consummated. It has been proposed to me, that if any contribution should be made by the brethren, that it should be applied by the society precisely as directed, and a faithful account given how every dollar was applied. We are a society already, we have our meetings and our annual meetings, what then hinders us from operating as it were as one man in coming to the relief of our oppressed and degraded African brethren.

But the question that next demands our attention, is whether the objects of the colonization society is in accordance with our views and wishes upon this subject? I am aware as you observe in your remarks, that men have encouraged this society from different motives. Some who are really the friends of the man of color, hoping to enable him to enjoy his freedom by removing him to a country where his color will non-prejudice his merits. This is as I am aware the object of a very respectable portion of the most prominent members of the society. For in a correspondence between myself & the Rev. Mr. Mc'Lane, secretary and treasurer of the parent society, he informed me that the object of the society was to use every exertion to raise the means and to apply those means to the removing of the free colored population that could be prevailed upon to go, and the slave population as fast as it would be freed, to Liberia; and as the cause gained favour and strength, that it had in view the final abolition of slavery, and the removal of all persons of color from among us.

And the honorable Henry Clay in one of his addresses to the society at Washington as its president, remarked, "notwithstanding the apparent slowness of its progress I believe that the finger of God is in it, and I am sanguine in the belief that it will still move onward, until in its ultimate results it will effect the final separation of the two races." This sentiment gave rise to bursts of applause from the whole meeting composed of many of the principal men of our nation, North & South. "And as to despair, said he, that is a word, that does not belong to the Vocabulary of the Colonization Society."

These seem to me to be fair indications in which we cannot well be mistaken. There have however, been other sentiments, expressed by the advocates of colonization, such as the necessity of removing the freed Africans, so as to make slavery more secure &c. such a one was the Rev. Dr. Breckinridge of Kentucky and a few others. And I have no doubt but that there are others as you say who wish to thrust them out with their vices just to get rid of them. But for my part I can say in the language of Paul, Phil. 1: 18. What then, notwithstanding every way, whether in pretence or in truth, the cause is advanced, & I therein do rejoice, yea, & will rejoice.

The next thing to be considered is whether we may hope that the colonization cause can ever accomplish the desired object? In forming our judgment upon this subject we must first learn to exercise the greatest patience. We must not suppose that so great a work can be accomplished in a day, or in a year, or hardly in a century. It will not

do to compare it with the history (in point of time) of small events, but with the history of the rise and progress of nations. As for instance to the time that it has taken to bring slavery to what it is. It has taken more than two hundred years. Well if we can indulge a hope that its abolition can be accomplished in the same length of time, without the shedding of blood, let us be content. But if the Lord should be pleased in his divine providence to bring it about sooner, of course we would choose it rather. While it is true as you say in your remarks, that for the first twenty years, it only colonized, some eight hundred manumitted slaves, since that time the progress has been much more rapid. I have not now the statistics before me, but if I am not mistaken, there has for some years past, been some thing like five or six hundred annually. And the only reason why the number has not been much larger, is the want of means. Every thing must have a beginning, and the beginning of a great enterprise has generally been small and discouraging. And in this case, it seems to me to have been a special act of providence, that the emigration at first should be small; for suppose a large number of manumitted slaves should at once have been sent to Liberia in their ignorance, into a country where the natives were still more ignorant and full of superstition of every kind; into a country destitute of machinery, of agricultural implements, of beasts of burden, of Physicians who had any knowledge of the manner of treating diseases consequent upon that climate, hostile to the white man who might otherwise have with his advantage of a higher state of improvement, been of much advantage and in fact destitute of every thing but the spontaneous growth of the country, "What would have been the consequence?" Of course utter destruction, and a complete failure of the whole scheme at once. When we compare it with the early history of our own country, we will see that the prospects are much more favorable than they were in the early settlement of this country. The length to which this article seems likely to grow forbids my particularizing upon events. But all know, who know any thing about the history of our country, that colony after colony, came to this continent which were entirely overthrown and perished; and that it was a long time before any progress was made towards a permanent settlement of the country. But perseverance finally proved successful, and now we have become a great nation. And in the accomplishment of this great object, we see that from the time of the first discovery by Columbus, it was one hundred and fifteen years—though many efforts were made before there was any permanent settlement on the continent. From that time 1607, up to 1856 the comparatively short period of 247 years the rest has been accomplished. Let us now turn our eyes from these facts to the history of colonization and Liberia and see if we may not indulge a hope that we may find in it a remedy for the consummation of our highest wishes. The society was organized in 1816 by a few individuals in the city of Washington. Probably composed of men mostly belonging to the council of the nation; Kindly proposing to the free people of color a free passage to Liberia with suitable provisions for their comfort, and subsistence until they could provide for themselves, the country having previously been explored. They have every thing to contend against, the ignorance and suspicions of the man of color as well as the destitution of means to carry out their scheme. They finally succeed, however, in persuading some of the more intelligent to go, they take them by the hand, provide for them as they need, plant a little colony, keeps a fostering care over it, providing for their wants in every respect. These few exert their influence with their friends in connection with

the society, so a few more, and a few more are prevailed on to try their fortune in the land of their fathers.

After a while the Lord, moved the hearts of some to manumit their slaves to which the society stretched out her hands, saying so long as we have money or credit we will provide for you, still calling to her friends to come to her assistance in her great work of philanthropy. Sometimes they would meet a ready response, at other times not so ready. they would then say wait a little longer and provision will be made. When the matter is fairly viewed, it seems to me that we should not be altogether discouraged at the result of the first twenty years of this enterprise, even if not more than eight hundred slaves were colonized, but wait a little longer, and lend a helping hand, and see if the next twenty years will not do more. Look forward twelve years from the time at which we left the colony, and we still see it growing slowly but steadily, under the guardian care of the society,

Liberia has some eight or ten thousand colonists, composed of manumitted slaves and free men of color, with probably a thousand natives who have taken the oath of allegiance. Now she emerges from her minority, and stands upon the threshold of maturity, spreading her banner to the breeze upon which she proudly boasts of her independence, in the following significant motto, Liber. Liberia, Liberty, YES, WE ARE FREE. She now organizes her own government, appoints and elects her own officers. Let it be here noted that no white man is allowed to be connected in an official capacity with any department of the government of Liberia. She now occupies a respectable position among the nations of the earth, her independence acknowledged, and her ministers received by several of the principal ones, and treaties of commerce being sought and made by her with all the most important governments in the world. She possesses already a large portion of the western coast of Africa, and she is still making accession after accession, and so far as her territory extends, the door is closed against the foreign slave trade. So we see that it is not only the manumission of slaves, but the prevention of the slave trade that makes the cause worthy of our attention and support. Thus in the history of colonization, in the short period of forty years, we see a nation born, reared, and arrive at manhood ; a parallel of which we have not in the history of the world. What then may it not accomplish in the next fifty or one hundred years could the money have been applied to this purpose, that has been wasted in the agitation of the slavery question in its various features in the halls of congress, and providing the instruments to shed the blood of fellow-citizens in Kansas and other places? It would now be verging upon the colonization of the last of the African race. Peace and harmony would be realized, and sectional divisions would not be known among us.

I cannot leave this subject without alluding in a few words to the blind fanaticism of those who profess to be the ministers and subjects of Christ's peaceable kingdom, who it seems from the records and the principal agitators of the present difficulties and threatened ruin of our once happy country, Oh shame where is thy blush! but it is happened unto them according to the proverb, whom the Lord intends to destroy, he first makes mad. But the Lord will in his own time and in his own way accomplish his purposes.

If the colonization can be relied on as a channel through which we may obtain our wishes, and Liberia maintains her progressive position, it seems to me it is through this, and this only, that we may look for the redemption of Africa from under the dreadful curse under which she has lain so long, and that she

may be civilized, and Christianized. It is said by those who have traveled through that country, that the natives are remarkable for their willingness to receive instruction and their adaptedness to instruction, and so far as the Republic of Liberia extends that their progress in civilization, and intelligence is surprising. When we look around at the disturbed condition of our own national affairs, we are struck with the important necessity of something being done, and that promptly, to restore peace and order among ourselves as a nation. It is acknowledged by all or nearly so, that slavery is a deep and extensive evil South as well as North, and many would be willing to manumit their slaves if means could be provided for their colonization though the sacrifice would be great; a large portion of these estates existing in that kind of property. And nearly all would be willing to give them up by receiving a small compensation for them. Taking all things together it seems to me that this is the crisis in which the brethren should act and if we could act and act harmoniously I am persuaded that our example would have a salutary effect upon the whole country at large, we as brethren have one common principle, we neither in common, nor individually have any interests arising from slavery. So all that should be contributed either North or South by us, would be equally a sacrifice. But we feel concerned for the colored man. We sympathize with him in the various unfavorable circumstances, in which he is placed. We would like to see him free, free from the chains of ignorance, of superstition, of native despotism, of his task-master, and from the prejudice that his peculiarities are likely to fasten upon him forever among the more highly-favored nations. Free upon his own soil, and in his own country, which God has so peculiarly adapted to his nature, and consigned to his fore-fathers. What then should prevent us from uniting in common, and contributing a portion of the blessings of God in our care as his stewards, to the furtherance of so desirable an object? And while we are thus doing good to the man of color, may we not hope, that at the same time it will result in good to our country, and our posterity, in laying the foundation of a plan that may result in the effectual removing the sectional difficulties that have so much disturbed the enjoyment of our once happy country, and hand down to posterity a free and peaceful government, and an example worthy of imitation.

If the whole country could be brought under the influence of this spirit, I have no doubt but the whole difficulty could easily be disposed of. If North and South, East and West could feel as brethren should feel, and all be willing to sacrifice together upon one common altar of peace, the South a portion of her property, the North a portion of hers, the East and West likewise, all would work well.

But I do not wish to dictate for any especially not for those who are not of us, but by the way of showing my faith by my works, if the church will go into the arrangement I will head the subscription with fifty dollars a year for ten years, as a trial, let the church, if it thinks proper take general action upon the subject, and they will find me with them I think I may venture to say, while I am able to act a part upon the drama of life.

A VOICE FROM THE SOUTH.

THE KINGDOM OF GOD.

No. 2.

The object of our first essay was to prove from the scriptures, that Christ will establish a kingdom on earth. The object of the present, is to show from the same source the *time* when it shall be established, or when it shall fully be made manifest. We mean

not the absolute time—the year or day—when the kingdom of Christ was to be established. But we mean the relative time—The relation which the establishment of the kingdom of Christ stands in to other events, in point of time.

1. Many think that the phrase, *Kingdom of God*, implies nothing more than the supreme power of God by which he is able to govern all nations. We would by no means deny this sovereignty of God, for it is declared, "he is the Governor among the nations," Ps. 22: 28. But this sovereign power, God has always exercised, even from the beginning of the world, and he has always been enthroned on his own glorious throne. But in the scriptures, there are many declarations implying a promise of a throne and kingdom to a certain king, who was to reign. We have such a promise in the following language: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

2. As the kingdom we are considering was to be given to the *Son of man*, it is evident that Christ the king alluded to, must become man, (for the phrase *Son of man* implies his incarnation,) before he could receive the kingdom, as he could not reign as *man*, before he became *man*. Consequently, it could not have been established at any period between the time of Daniel, B. C. 537, and the birth of our Lord.

Again, the peculiar honor conferred upon Christ by the Father, in giving him a "name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," Phil. 2: 9, 10, is represented as a reward of his obedience, as he became obedient unto death even the death of the cross. Therefore, his exaltation to kingly honor, could not take place till after his crucifixion; and of course not till a considerable time after his birth: Wherefore Christ could not have entered upon his glorious reign at his birth. But it is very evident from the petition he taught his disciples to use, and which we are contending it is proper for us to use, namely, the petition, "Thy kingdom come," that when he gave this form of prayer to his disciples, his glorious kingdom was yet future.

3. Another opinion relative to the time when the kingdom of God was to be established— an opinion which has a considerable number of advocates, and one which at a superficial view, might appear plausible, is that it was established at the ascension of Christ, or immediately after, on the day of pentecost. But this opinion is not correct, as is evident from the following parable of our Lord. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens

hated him, and sent a messenger after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound has gained ten pounds. And he said unto him, well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound has gained five pounds. And he said likewise to him, be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that has ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me," Luke 19: 11—27. The express purpose for which the Saviour spake the above parable, was to correct those who entertained the mistaken idea that the kingdom of God should immediately appear. In this parable the Lord compares himself to a nobleman who went into a far country to receive a kingdom for himself, and then to return. So did the great men of those nations which were subject to the Roman empire; they went to Rome and received a kingdom and returned to exercise authority as king. Thus did Herod of the Jews go to Rome and received of Cæsar a kingdom. Josephus Ant. Book 14, Ch. 14.

Now the Saviour evidently designed to convey to the minds of those to whom he spake the parable, the idea that he would be absent some considerable time before he would return to reign. For in the parable it is said the nobleman *went into a far country;* and this supposes the consuming of a considerable portion of time. Now when did the Saviour go away? Was it not at the time of the ascension? His going away certainly has reference to the removing of his bodily presence; —for his spiritual presence is promised unto his disciples to the end of the world.

If we then make his ascension the time of his going away, and the day of pentecost the time of his coming to reign in his kingdom, we have but about ten days for the time he was absent. This will not at all suit the parable. Again, if his going away had reference to the removal of his bodily presence, as we have already remarked it had, then must not his returning alluded to in the parable, have reference to the return of his bodily presence? For with what propriety could he have spoken of the return of his spiritual presence, when his spiritual presence had never been taken from his people?

Further, according to the parable, when the king received his authority to reign, his enemies were slain But on the day of pentecost his enemies were pardoned and saved. The time when he will slay his enemies, is when he "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thess. 1 : 7; 8. That is the time when the Nobleman, the prince Messiah, will return to reign, when he shall have received his kingdom. The instructive parable we have been considering, should be well considered by the reader, as it throws much light upon the subject we are investigating.

Another important consideration bearing upon the proposition we are proving, namely, that the establishment of Christ's kingdom is yet future, is founded upon the language of Christ. Rev. 3 : 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here there is plainly implied a difference between the throne of God, and the throne of Christ; and it appears that Christ had not yet set down on his own throne.

When we look at those scriptures expressive of the greatness of the kingdom of Christ, it must appear evident, that he has not yet possessed a kingdom on earth since his birth, which will answer the description given. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed," Is. 45 : 23, 24. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," Ps. 72 : 8. "Yea all kings shall fall down before him; all nations shall serve him," verse 11. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee."

It does not appear consistent with the promises of God, or with any proper views we can form of the kingdom of Christ from the glowing description given of it by the prophets, to call any age of the world since his birth, the period of his kingdom. No nation acknowledged him, while he and his apostles lived on earth. Even the *Jews*, the peculiar people of God, did not acknowledge him: "He came to his own, and his own received him not," John 1 : 11. And they declared that they would not have this man to reign over them; declaring that they had no king but Cæsar, John 19 : 15.

And even now, in the nineteenth century, enjoying as the world does peculiar advantages—advantages never surpassed for obtaining scriptural knowledge, and for forming religious characters, where is the nation in which the people do universally, or even generally, practically recognize Christ to be the supreme sovereign? A large part of the world is still heathen in name: And in those nations which call themselves christian nations, how few are found who are obedient to Christ *in all things*? If we look at our own country, where religion prevails probably as much as in any other, how seldom are our laws framed after the pattern of the Gospel, or administered in the fear of Christ. While the great mass of the

people, reject his precepts, scoff at and oppose his faithful disciples, and give unmistakable evidence that Christ does not bear rule over them. Now can we call such a state of things as now exists in the world, the Lord's *dominion over the nations?* Certainly not. The prince of darkness has more subjects than the prince of light; and no doubt, Satan is the prince of this world. For we see not yet all things put under Christ, Heb. 2: 8. But we see him sitting on his Father's right hand until his enemies become his footstool, Heb. 1: 13. Then it shall be said, "Rule thou in the midst of thine enemies," Ps. 110: 2. And then, "all kings shall fall down before him, and all nations shall serve him," Ps. 72: 11.

Our Lord's kingdom has not then yet been fully established. His return to the earth, will be the time for its full establishment, and glorious manifestation. This is proved by many scriptural testimonies. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. His coming referred to in Daniel, with the clouds of heaven, must be his second coming, and that is yet future. It was future when John wrote the book of Revelation: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," 2 Tim, 4: 1. Let the reader here observe, that the appearing and kingdom of Christ are connected. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," Dan. 2: 34, 35. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure," Dan. 2: 44, 45.

The reader should not fail to consider in connection with the SMITING with this wonderful STONE the declaration of Jesus Christ: Did ye never read in the scriptures, The STONE which the builders rejected, the same is become the head of the corner? And whosoever shall fall on this STONE shall be broken, but on whomsoever it shall fall, (that is when the smiting shall take place as declared in the prophecy of Daniel,) it will

grind him to powder," Matt. 21: 42, 44. What an explanation is this by Christ himself of the foregoing prophecy of Daniel! With this explanation, we cannot doubt the meaning of this mighty and wonderful STONE; it affords encouragement to the believer, and it should strike terror into the hearts of sinners.

We have seen that according to Daniel, ch. 7: 13, 14, the kingdom was given to the Son of man when he came with the clouds of heaven. Again, we have seen Dan. 2: 44, that the stone cut out of the mountain without hands, symbolizing the kingdom of Christ, broke in pieces and consumed all the other kingdoms. This coming of the Son of man, then, with the clouds of heaven, could by no means refer to the destruction of Jerusalem, as some have labored hard to show it does, since no destruction of any of the enemies of Christ except the Jews, then took place, and the Jewish nation was not mentioned among the nations which were to be consumed by the kingdom of the Son of man. In Daniel's visions of earthly monarchies, but four were exhibited; the fourth, however, was exhibited in a divided form. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. 2: 31—33.

To Nebuchadnezzar, king of Babylon, the following interpretation of the foregoing vision was given by Daniel. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron & part of clay; so the kingdom shall be partly strong & partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 37–43.

The four predicted monarchies described in the above quotation from Daniel, are the following; viz., Assyria or Babylon, Persia, Greece and Rome. In the visions of Daniel, we have the outlines of the history of the human race within the confines of the Roman world, from the time of Daniel, B. C. 603, to the time of the second advent of Christ. These prophecies no human power could have traced, because no human mind could have seen through the veil of futurity. The omniscient God alone could roll back the curtain which conceals the future, and read its unborn events. If we compare the history of the world during the past two thousand four hundred years with those remarkable prophecies, and see the exact agreement, we shall be constrained to exclaim with Paul, "O the

depth of the riches both of the wisdom and knowledge of God!" Infidelity may make itself merry over the truths of revelations; vain philosophy may attempt her sophistical reasoning; those in love with sin may wish to have the bible proved a fable, but the *word* of God abides for ever true.

There is another consideration drawn from the prophecies of Daniel, affording the most conclusive evidence to prove that the establishment of the kingdom of Christ was not to take place till after the day of pentecost, and not till long after the destruction of Jerusalem. "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," Dan. 7: 7, 8. Now let us look at the interpretation. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 19—27.

Now the fourth beast represents the Roman empire. And the ten horns are explained in Dan. 7: 24, to be "ten kings," or sovereignties, that shall arise." The same ten kingdoms into which the Roman empire was to be divided, are represented, Dan. 2: 42, by the ten toes of the feet of the image. And in Dan. 2, 44. we are informed, that *in the days of these kings*, (meaning the kings who should possess the ten kingdoms,) shall the God of heaven set up a kingdom. Then do we want any thing plainer than that "the God of heaven" would not set up his kingdom till the Roman empire should

be divided into ten kingdoms? Now it was not until the fourth century, that the kingdom of Rome was divided into the Eastern and Western empire. And it was not till a still later period that it was divided into ten kingdoms. Consequently, the kingdom of God was to be established at some period subsequent to the fourth century.

Again, the little horn in Dan. 7: 8. represents the rise and character of Popery. And the saints were given into his hand, "until a time and times and the dividing of time," or twelve hundred and sixty years. Now "the kingdom and dominion," and the greatness of the kingdom under the whole heaven," were not to be given to the saints, until the dominion of the little horn, or Popery, was taken away. See Dan. 7: 26. 27. And if we date the rise of Popery in the sixth century as many authors do, and then add the twelve hundred and sixty years, the length of time it was to wear out or persecute the saints, we are brought to the eighteenth century; and the reign of Christ and the saints would be subsequent to that period.

Whatever difficulty, however, attends the prophetic dates, it is very plain from Dan. 7: 26, as we have already seen, that the dominion of the little horn, or Popery, must cease before Christ and his saints take the throne of universal empire to reign. And not only must Popery be destroyed before the kingdom of Christ is established, but likewise Mahometanism, and the various forms of anti-Christian doctrine. "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. 2: 7. 8.

We will now notice a few passages of scripture, which may be thought to present a different view of the time for the establishment of Christ's kingdom, to that which we have endeavored to prove.

1. As the kingdom of heaven is spoken of as being "at hand," as in Matt. 3: 2, "Repent ye: for the kingdom of heaven is at hand," some think it must have existed in our Saviour's time, or soon after. This may be explained in two ways, neither of which will clash with the view of the kingdom of heaven sustained in this essay. First, this is no more than is spoken of other events which we all believe are yet to come. For example: "The end of all things is at hand," 1 Pet. 4: 7. This is a mode of expression used by the Holy Ghost, when speaking of things which materially affect our welfare, but the precise time of which we are left ignorant. We should act as if they were near, and be always ready to meet them. Secondly, when the kingdom of heaven is spoken of as "nigh at hand," it means the introduction of the Gospel kingdom, and the presence of that salvation, which fits us to reign with Christ in his glorious kingdom.

2. Another objection to the view taken in this essay of the kingdom of heaven, is grounded upon the text,—"There be some standing here who shall not taste of death, till they have seen the kingdom of God come with power," Mark 9: 1. Some have concluded from this passage, that the kingdom of heaven must have been set up, and manifested, before all the persons died who were then in the presence of Jesus. No doubt this passage refers to the glorious manifestation of the kingdom of heaven. In the three evangelists where this text

occurs, it is immediately followed by the narration of Christ's glorification on the mountain, when Moses and Elijah appeared with him. See Matt. 16: 28; Mark 9: 1; Luke 9: 27. This occurrence, Peter, who was one of the three disciples who witnessed the scene, calls "the power and coming of our Lord Jesus Christ," 2 Peter 1: 16. As the Saviour was taken by his enemies, shamefully treated, and crucified after he appeared in glory on the mountain, we cannot consider that event as the commencement of his glorious kingdom, but a pledge and visible specimen of it.

3. The last objection I shall notice is that grounded on our Lord's answer to the Pharisees, when they asked to know, "When the kingdom of God should come." "The kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! for the kingdom of God is within you, Luke 17: 20, 21. There is some difficulty with this passage, whatever interpretation we may give it. And as the scriptures are explicit in declaring that Christ shall come "in the clouds of heaven, with power and great glory," Matt. 24: 30, and that he "shall sit in the throne of his glory." Matt. 19: 28, we must seek an explanation of this text in *harmony* with, and not *destructive* of, the numerous passages we have adduced. The text no doubt has reference to Christ's first advent, and not his second—To the beginning, and not to the consummation of his kingdom. Christ designed to teach those who heard him speak, that they should not look for proofs of the kingdom of heaven in external splendor, but in its divine power in transforming men by renewing their minds, Rom. 12: 2.

Whatever apparent contradiction there may be among the many passages of scripture which relate to the kingdom of heaven, they will all harmonize when properly applied to the different stages, the different ages, and the different aspects of that kingdom. "The kingdom of God in spirit was at hand; the trials, the conflicts, the sacrifices were all near, and the spiritual blessings, gifts and graces, and the hope of glory were all to be immediately enjoyed by faith. The gift of the Holy Ghost, the striving to enter, the ministers, the sacraments, the translation from the kingdom of darkness, the labors of Christ, the seed-time of glory, the righteousness, peace and joy in the Holy Ghost, the one bond of love, these very elements and beginnings of the future glory were all brought to them at his first coming. But the VISIBLE KINGDOM OF GOD was distant, the crown of glory, the recompense of reward, the reigning with Christ, was, for infinitely wise, gracious, and holy ends, not to come for some time."

We think we have now offered sufficient evidence to prove to the candid mind, that the scriptures describe a manifestation of the glorious kingdom of God on earth, in which the Son of man and the saints of the Most High are to reign—such a kingdom as has never yet been witnessed—and such a one as will not be witnessed till "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," Rev. 11: 15; and till "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," Dan. 7: 27. And until this glorious manifestation of the kingdom of God is witnessed, the members of the church of Christ must not cease to pray, "Thy kingdom come: thy will be done, in earth as it is in heaven." And

these desires must not only be expressed, but they must be felt. And not only should we pray this prayer, but with cheerfulness and diligence, should we cooperate with God in works of holiness, love, and mercy, to accomplish his purposes in delivering the world from the misery of sin, and the power of satan, and in restoring it to a state of obedience to its rightful Sovereign.

"A grand destiny awaits this world of sins and sorrows. This earth, purified by judgment fires, shall be the home of the blessed. The curse of briars and thorns shall pass away with sin. 'Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree.' Of the thorns of that curse Jesus' crown was woven, and he bore it off upon his head. Under laws accommodated to the new economy, the wide world shall become one Eden, where, exempt from physical as from moral evils, none shall shiver amid arctic frosts, nor wither under tropic heat: these fields of snow and arid sands shall blossom all with roses. From the convulsions of expiring—or rather the birth-pangs of parturient nature—a new-born world shall come, a home of worthy immortals, a palace befitting its King. The blood that on Calvary dyed earth's soil shall bless it, and this theatre of Satan's triumph, and of a Savior's shame, shall be the seat of Jesus' kingdom, and the witness of his glory.

Then the saints shall inherit the earth. Some, like Abraham in the promised land, are poor wanderers here—the proprietors of nothing but a grave. Some own not even so much as that. The saints like the descendants of a noble but decayed house, are strangers on the soil which was once the property of their fathers. But the time of their redemption draweth nigh. Man shall get his own again, and hold it by a charter written in the blood of Christ. This world was gifted to him. It was his patrimonial estate. It was the land given to our fathers. And it seems most meet, that with the rank and title, the lands should come back to the old family; and, as forming the completest triumph over Sin and Satan, that our redemption should be altogether like that of Israel, when Moses turned round on Pharaoh, saying, "Not a hoof shall be left behind." Even so, come, Lord Jesus, come quickly."

J. Q.

CONTENTS OF THE SCRIPTURES.

The following descriptive character of the several books of the Old and New Testament is from a tract, entitled, "A Design about disposing the Bible into Harmony; or an Essay concerning the transposing order of Books and Chapters of the Holy Scriptures for the reducing of all into a continued History. By Samuel Zorshell." This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

Genesis—The cabinet of the greatest antiquities.
Exodus—The sacred rule of law and justice.
Leviticus—The holy Ephemerides.
Numbers—God's arithmetic.
Deuteronomy—The faithful mirror.
Joshua—The book of victories.
Judges—The mirror of magistrates and tyrants.
Ruth—The picture of a pious widow.
Samuel, Kings—Sacred politics.
Chronicles—The holy annals.
Ezra, Nehemiah—An idea of church and state reformation.
Esther—The great example of God's providence.
Job—The school of patience.
Psalms—The soul's soliloquies; the little

Bible; the anatomy of concience; the rose garden; the pearl Island.

Proverbs—Divine ethics, politics, economy.

Ecclesiastes—Experience of the creatures vanity.

Canticles—The mystical bride song.

Isaiah—The evangelical prophet.

Jeremiah—The pathetical mourner.

Lamentations—The voice of the turtle.

Ezekiel—Urim and Thummim in Babylon.

Daniel—The apocalypse of the old Testament.

Hosea—Sermons of faith & repentance.

Joel—The thunderer.

Amos—The plain dealing reprover.

Obadiah—Edom's whip.

Jonah—The prophetical apostle of the Gentiles.

Micha—The wise man's star.

Nahum—The scourge of Assur.

Habakuk—The comforter of captives.

Zephaniah—Preparation for sad times.

Haggai—Zeal for God's house.

Zechariah—Prophetic hieroglyphics.

Malachi—The boundstone of the two Testaments.

Matthew, Mark, Luke, and John—The four trumpeters, proclaiming the title of the Great King.

Acts—The treasury of ecclesiastical story.

Romans—The principles of Christian faith—the catholic catechism.

1 Corinthians—Apostolic reformation.

2 Corinthians—A pattern of just apology.

Galatians—The epistle to the Romans epitomized.

Ephesians—The opening of the great mystery of salvation.

Philipians—An apostolic parenthesis.

Colossians—A brief rule of faith and manners.

1 Thessalonians—Practical theology.

2 Thessalonians—Polemic theology.

1 Timothy—The sacred pastoral.

2 Timothy—The title of the scriptures pleaded.

Titus—Agenda, or church orders.

Philemon—The rule of relating.

Hebrews—A commentary upon Leviticus.

James—The golden alphabet of a Christian.

1 Peter—A theological summary.

2 Peter—The encouragement of a spiritual warrior.

1 John—The glass of love or charity.

2 John—The pattern of a pious matron.

3 John—The mirror of hospitality.

Jude—A Picture of false prophets.

Revelation—Daniel Redivivus—the opening of the treasury of events.

THE APOSTLES—THEIR ACTUAL ATTAINMENTS.

1. They were Hebrews, and as such spoke, if they did not write, the language then current among the Jews. This was the Hebrew, as largely modified by the infusion of a Chaldaic element, during and after the Babylonian captivity, and is generally designated the Aramæan dialect. It was generally used by the Saviour, and seems to have been the common medium of intercourse among the apostles and others prior to the dispersion among the Gentiles.

It was also the opinion of the early Christians that Matthew originally wrote his Gospel in this modified Hebrew or Aramæan dialect: and though questioned by Diodati, Lardner, and some others, the weight of authority still greatly preponderates in favor, either of this opinion, or that, writing originally in Greek, he afterwards translated or re-wrote his Gospel in Hebrew. It is at least certain that in early times a book in this dialect existed among the Jewish Christians, called the Gospel *kath' Ebraious*, and sometimes *kata Mathaion*, which was also otherwise ascribed to Matthew; and if he was not its author, history or tradition has failed to give us any clue whatever to its authorship. All the evidence there is in the case centres in him. Moreover, it

is not likely that the apostles became familiar with a foreign language, such as the Greek, so as to write it grammatically, & fluently, while unable to write their native tongue.

2. Their quotations from the Old Testament evince an acquaintance with the old or pure Hebrew, which sustained much such a relation to the current language as classic does to modern Greek. Though more generally quoting from the Septuagint, and sometimes apparently at second hand, yet in some instances they used the Hebrew so exactly, in cases where the Greek varies from it, as to evince that they must themselves have been acquainted with the original.

3. Besides Paul and Luke—who were professionally educated—at least Matthew, Mark, John, Peter, James and Jude were able to write the Greek language; for they are among the writers of the New Testament. From the narration in John 12: 20, it appears that Philip, if not Andrew also, must have understood Greek; and it is conceded that probably all of the apostles both spoke and wrote Greek.

The Greek language passed through three distinct stages of development. The first was the heroic and epic period of its youth, in which the poems of Homer and Hesiod and the Historic prose of Herodotus were written. The second was just anterior to the Macedonian conquest, when the various dialects reached their highest points of peculiar finish and elegance—among which, however, the Attic began manifestly to attain superiority. In this period, the language exhibited its greatest individuality and elegance. In the blending of civil institutions in the time of Alexander, the different dialects for the most part either gave place to or were absorbed by the Attic, which in turn lost something of its original peculiarities. Subjection to a foreign power also caused the introduction into the language of elements hitherto foreign to it. Thus, in this third stage, was formed *e koine dialectos*, the common dialect, or later Greek, sometimes also called *Hellenistic*. This is the basis of our ordinary Greek grammars, and of the Greek of the New Testament.

But New Testament Greek has peculiarities of its own, distinguishing it from the ordinary *e koine* idiom. Being used by Hebrews, it has a Hebrew coloring, existing in the selection, form and use of words, in the occasional introduction of Hebrew words in the construction of sentences, in the turn of thought, and in the sentiment. Still another peculiar element consists in the expression of Christian sentiments by means of either new or newly compounded words, or, as is mostly the case, by the use of old words with new meanings. New Testament Greek may therefore be defined as, *The later Greek as used by Hebrews to express Christian ideas.*

Now it is obvious that the scholarship of the apostles cannot accurately be tested by comparing New Testament Greek with the pure Attic, or any ante-Macedonian Greek. According to such a standard and method of trial, all the *e koine* writers, from Aristotle downwards, would be found wanting—uneducated. The difficulty is rather in the state of the language than the culture of the writers. It would be equally just to condemn a modern Greek, writing for the people who know only modern Greek—as they wrote for those using only the later Greek—because he does not use "pure," that is, Attic Greek.—Hebraisms in expression were also incidental to the position of the apostles as native Hebrews. Probably no one, however high his culture, can acquire a foreign language, especially one so different from his own as Greek from Hebrew, so as to speak and write it without exhibiting more or less of the characteristics of his native language. Philo and Josephus, the most thoroughly accomplished Greek scholars of all the

native Hebrew, ancient or modern, certainly did not do it. Accepting, moreover, as the apostles did, the Jewish religion as the ante-part of their own system, Hebraisms of sentiment were absolutely unavoidable. They were necessitated to express Hebrew ideas to which there were no paralliels in Grecian literature, and which were wholly foreign and unknown to the Greek mind. And it was certainly natural, if not absolutely necessary, that these Hebraistic ideas should be clothed in essentially Hebrew forms of expression. So, also, the Christian element of New Testament Greek was necessarily incidental to the subject. For instance: The Christian *Church* was to be explained and defended. But no such idea ever before existed in the Greek mind, and consequently the language contained no word to express it. The alternatives were, either to coin a new word—which would be a departure from "Attic" usage—or else to do what the apostles did, give a new meaning to an old word, (*Ekklesia*,) expressing a related idea—which was a variation from Attic or even Hellenistic "purity." In doing so they have not acted differently from what a heathen Greek would have done, had he been transferred to a new circle of ideas, and undertaking to communicate them in the Greek language." It is therefore not the kind of language which the apostles used, by which their linguistic attainments are to be judged—since that was the necessary resultant of their position and subject—but by the accuracy and elegance with which this peculiar language is used.

The essential grammatical accuracy of the language of the New Testament is now conceded. Prof. Tittman, of Leipsic in an article translated and republished in the first volume of the Biblical Repository, maintains this point at length, asserting that "the sacred writers duly observe the laws of grammar." Winer says: "The grammatical character of the New Testament idioms throughout, is in accordance with the laws of the Greek language. Its authors have adopted even many constructions peculiar to the Greek (Attract. of Relative and Prepositions,) and observed many distinctions entirely unknown to the Hebrew (e. g. of the negatives *ou* and *me*.") Another writer, whose name is also an authority on such subjects, says: "The Syntax of the New Testament in scarcely a single case departs from that which may be found in classic Greek; the forms of words employed by the sacred writers are throughout conformed to the method of the Greek idiom. Even when the New Testament writers coin new words, as they are occasionally obliged to do, they coin them strictly according to the laws of analogy. The infinitive mood, the participle, the article, are all employed *more Græcorum*. Prepositions and adverbs are employed in the usual relations, and with the usual senses, merely excepting, perhaps, some enlargement of meaning which is occasionally perceptible. In short, whether we resort to the formal or syntactical part of grammar, we see that New Testament usage has little in reality that may not be found in the heathen writers a century before and after the birth of the Saviour."

In respect to elegance, the writers of the New Testament have often been judged by a fallacious standard. New Testament words are considerably less numerous than the full vocabulary of the Greek language; but this is also true to a considerable extent of any single writer, or class of writers, in the language—so that their command of language is not relatively so limited as at first appears. Hebraisms either of sentiment or expression are not necessarily inelegancies, only so far as Hebrew style and language are less elegant than the Greek—and that is scarcely the fault of the writesr; while many things have been termed Hebraisms that are com-

the writers; while many things have been termed Hebraisms that are common to many if not to all languages, and were not foreign even to Greek prose. Where they really are Hebraisms, all that can justly be required is that they be used as accurately and as elegantly the circumstances and the subject required or allowed. Moreover, when no parallel could be found in good Greek, such example has been set down as therefore inelegant. But, as already seen, they were obliged to coin new words, newly to compound old ones, and in other cases to extend their meaning. This necessity is certainly not to be charged to their lack of culture; and if they have met the exigency with any tolerable degree of elegance, they have done all that could be expected—all that, under the circumstances, could be effected. Elegance of language and style is a work of time; and he who treads in a new track must leave it for his successors to add a polish that any degree of culture on his part could not produce.

Morning Star.

THE FAMILY CIRCLE.

A Dying Mother's Love.

The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease they could not cure. The whole family died. On the opposite side of the way, lived the family of a poor laborer, who was absent during the whole week, only coming on saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was much worse, and before night the plague spot showed itself. She thought of the terrible fate of her neighbors. She knew *she must* die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She therefore locked the children into the room and snatched her bedclothes, lest they should keep the contagion behind her, and left the house. She even denied herself the sad pleasure of a last embrace.

O think of the heroism that enabled her to conquer her feelings, and leave home and all she loved, to die! Her eldest child saw her from the window. "Good bye, mother,' said he, with his tenderest tone, for he wondered why his mother left him so strangely. "Good bye, mother," repeated the youngest child, stretching his little hand out of the window. The mother pauses; her heart was drawn towards her children, and she was on the point of returning back; she struggled hard, while the tears rolled down her cheeks at the sight of her helpless babes. At length she turned from them. The children continue to cry, "Good bye, mother." The sound sent a thrill of anguish to her heart—but she pressed on to the house of those who were to bury her. In two days she died recommending her husband and children to their care with her last breath.

O that mothers were as careful not to impart the worse contagion of sin to their children.

* * *

Childhood's Home.

The dearest spot on earth is that of our childhood's home. The thousand blessed associations, the happy moments of our early days, when the brow was untouched by the breath of care, and the heart unvisited by a thought of sin, the innocent joys and momentary griefs of that sunny period of human existence, impress themselves upon the remembrance, too deeply to be effaced

from the recollection, by the desolating finger of time. How happy is the heart to live over again those familiar joys. But where are the hands we pressed with such youthful ardor—where the hearts that beat responsive to our own—where the fond companions of our childhood's happy days? Scattered—wanderers to other lands, aliens to their birth-place, battling with sin in the world's struggle; some have halted in the race, and have laid down to rest in the quiet mansions of peace; others continue to struggle on with varied fortune and different success. Peace to the dead—health and prosperity to the living wherever they be. —*Fisk.*

* * *

A FATHER'S LOVE FOR HIS SON.

Beautiful and becoming in the eyes of the paternal God, is the unwearied attachment of the parent to the child! Alas! how little does the unthinking spirit of youth know of the extent of its devotedness! There sits the forward, fretful, indolent boy. The care that keeps perpetual watch over his moral and physical safety, he mis-names unjust restriction. The foresight that denies itself many a comfort to provide for his future wants, he denounces as sordid avarice. He turns from his father's face in coldness or in anger. Boy! boy! the cloud of that toil worn brow has been placed there by anxiety,—not for self, but for an impatient, peevish son, whose pillow he would gladly strew with roses, though thorns should thicken around his own. Even at the moment when his arm is raised to inflict chastisement on thy folly, thou shouldst bend and bless thy parent. The heart loathes the hand that corrects thy errors, and not for worlds would he use the 'rod of reproof', did he not perceive the necessity of crushing his own feelings, to save thee from thyself.

* * *

PARENTAL EXAMPLE.

A parent must take special care always to give *the example of Jesus Christ a most decided practical pre-eminence* above all others. It is this to which the child's attention must be continually turned; it is this which he must be taught equally to love and revere; it is this alone on which he must learn to rely, with unvarying confidence, as always pure and perfect. In addition to the more direct and immediate benefits he will derive from thus flying to the example of his Saviour for guidance in his Christian path, he will, by the divine blessing, be powerfully led to love him, whose blessed image is so frequently before his eyes.

He will obtain that near acquaintance with his perfections, that frequent intercourse, as it were, with himself, which will call forth increasing admiration, reverence and regard. Thus will commence a transformation into a similitude of that excellence which has found way to the heart; and, beholding, as in a glass, the glory of the Lord, he will be changed into the same image, from glory to glory, even as by the Spirit of the Lord.—

Christ. Education.

* * *

TAKE IT EASY.

The more quiet and peaceably we get on, the better for ourselves, the better for our neighbor. In nine cases out of ten, the wisest policy is, if one cheat you, quit dealing with him; if he is abusive, to quit his company, if he slanders you, take care to live so that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is, generally, just let him alon .

QUERIES ANSWERED.

1. Did Adam die a temporal death in the day he partook of the tree of the knowledge of good and evil? If not, was temporal death pronounced upon him after his transgression?

J. R. H.

ANSWER. As death was pronounced upon Adam by God, in case he violated his commandment, to understand the meaning of the sentence, we must bear in mind the import of the word *'death'* as used by God in his word. DEATH, is frequently represented to be the sum & substance of all misery; and the punishment of death as the severest punishment. Death, therefore, denotes a very unhappy condition in which human beings are placed, as to body and soul.—The state opposite to death, namely LIFE, denotes happiness, prosperity;—"As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his evil way and live." Ezek. 33: 11.

Death then denotes a *disordered* state of existence, rather than a termination of existence; for if death implies a termination of existence, then 'the second death' which the wicked are to experience, would seem to imply the termination of the existence of both soul and body. But the doctrine of annihilation is not supported by the Scriptures:—Therefore we conclude, that the death with which Adam was threatened, denotes a miserable existence—a *dying life*. According to the marginal reading, the Hebrew may be rendered, *dying thou shalt die*. Dying, here seems to imply a continuous event. Adam, immediately after his transgression, was probably subject to pain, sorrow, and disease, the harbingers and forerunners of death. As he gave evidence immediately after his transgression that his moral nature was diseased, in that he was terrified at the approach of God, and hid himself in the garden amongst the trees, so, it is most likely he had painful evidence immediately, that his physical nature had undergone a change. We are then inclined to think that the death which Adam was to die, in the day he would eat of the forbidden fruit, was a temporal as well as a spiritual death: and in that day he became mortal, and experienced death in the manner we have explained above.

And is not this view of Adam's mortality confirmed by the experience of his posterity. Is there not much truth in the following lines?

"The moment we begin to live,
We all begin to die."

It does not seem proper to confine dying to the mere act of separation between soul and body—this is only the concluding part of the work of temporal death. "I die daily," said Paul, 1 Cor. 15: 31.

2. Were the flesh and blood of the Saviour mortal, and did he intend that his followers should eat them, in the language he used, John 6: 53? And do we partake of his flesh and blood alluded to in his words above quoted, in the communion?

J. R. H.

ANSWER.—The flesh of the Saviour, was, no doubt, mortal. 1, It is said to have been the same as ours; "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," Heb. 2: 14. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, verse 16. 2, His body was subject to hunger, Mark 11: 12; to thirst, John 19: 28; to weariness, John 4: 6; to death, 1 Cor. 15: 3.

The Saviour certainly did not mean that men must literally eat his flesh and drink his blood, in order that they may have eternal life. "This eating of his flesh and drinking of his blood he considers equivalent to the *life of men*, by which the fountain of divine life itself enters into mankind, makes them entirely its own, as if men had converted into their own substance the flesh and blood of the incarnate Logos He here speaks of the participation of divine life by means of his appearance in humanity, of the impartation of divine life depending upon and accomplished by the historical Christ, while he guards himself against being supposed to speak of his body in a literal sense, by saying, as a key for the right interpretation of his words, *"The Spirit giveth life—the flesh profiteth nothing;* therefore, he could not have intended to say, that men should make use of his flesh as an object of sense, for, like all flesh it could not profit the inner man, but that by means of his appearing in the flesh in the sensible world, they should appropriate his spirit as the life-giving principle. 'The words that I say unto you, are spirit and life;' they cannot be lightly understood according to their mere sound, their literal expression, but only according to their contents, which are spirit and life, possessing a divine vitality. Therefore, the symbol, 'eating the flesh and drinking the blood of Christ,' relates to the process of imbuing the whole nature of every one who is received by faith into his communion, with the *divine* principle of life, which, through him, has become a *human* principle in all who stand in communion with him; the constant humanizing of the divine in which continued appropriation and imbuing, the whole development of the Christian life consists. As regeneration the commencing point in the Christian life, is represented by baptism, so is this, the sequel of regeneration, the continual regeneration (as it were) of man, the continued incorporation of mankind into "the body of Christ, represented by the Supper."—*Neander.*

As the communion is plainly intended to convey to our minds the same important truths as the words of Christ in John 6: 53, namely our dependence upon him for life, and the necessity of having him incorporated into our very being, and of becoming one with him, in order that his life-giving power may be communicated to us, he might probably have thought of the institution of the communion when he spoke the words in John: but as the communion was then future, and entirely unknown to his hearers, it seems improper to explain this text as chiefly referring to that ordinance. When, however, our faith is strong and lively, to discern the Lord's body and blood by the symbols used in the communion, and we as his humble and faithful followers being entitled to the virtues of his body and blood, appropriate them unto us, and thus derive spiritual life from them, then do we in the sense of Christ's words, "eat his flesh and drink his blood." But we understand the words of Christ just quoted, as having an application which extends farther than to the communion. Paul says, "I am crucified with Christ:" nevertheless I live; yet not I, but Christ liveth in me: and and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. Christ says, "abide in me" John 15: 4. Now when we live in Christ, and he lives in us—when our spirits resemble his, and our lives are governed by his law, then do we "eat his flesh and drink his blood."

CONCLUSION OF VOL. 6.

With this number we conclude the sixth volume of the Gospel Visitor. The work was commenced under the

most unfavorable circumstances. The editorial labors were entered upon with a tolerably clear view of the difficulties and responsibilities connected with the calling; and, consequently, not without many doubts and fears. It had, however, become a strong and settled conviction of our mind, that the age in which we live demanded a work of the kind, and that it might with the blessing of God upon it, become a source of edification to the brotherhood, and of instruction to the world, ends we much wished to see accomplished.

With a strong trust in God, in the purity of our motives, and in the propriety of our course, the Gospel Visitor was commenced. Success has smiled upon the enterprise; and to God we desire to give the glory. We rejoice to say that our brethren have held up our hands, and with their encouraging words and works of faith, have cheered us on our way, when trials were to be met, and obstacles overcome. And if the brotherhood has not universally sustained the work, there are brethren, who from the beginning have with zeal supported it.

Our intercourse with our readers through the Gospel Visitor has been pleasant to us, although attended with labor and anxiety. We have felt it was very much like making our brethren a visit, when we sent them the Visitor, for though "absent in body," it seemed as if we were "present in spirit." And we have been comforted in learning that our humble, but well-meant labors have been appreciated by some, at least, and that they have derived some little benefit from them.

We hope that our relation as editors and readers will be the cause of still greater advantage to all concerned, in the future, than it has been in the past. We intend to spare no efforts to make the Gospel Visitor an interesting and instructive companion in the family. It is by no means all we wish it to be, or hope to make it. We believe in Christian progress—progress in divine knowledge, and in the divine life. And we hope that as we and our correspondents and contributors "grow in grace and in the knowledge of the truth," our work will manifest the results of our improvement. We contemplate making some improvement in the mechanical execution of the work, if our support will justify us in so doing. We ask our brethren to give us their sympathy and support, while we are endeavoring to render service to the church of Christ in a way, the propriety of which ought to be apparent to all. A considerable number of friends and readers, have in time past, given us support and encouragement by their voluntary labors to procure new subscribers. And to such, and to all others who feel an interest in the various Christian enterprises the Gospel Visitor designs to promote, we would earnestly appeal at this time for a renewal of their friendly labors in its behalf.

In every community where there are those friendly to the Visitor, it is very necessary that some one should act as agent, and present the subject to the people, and especially to the brethren.

We hope to make every reader a full return for the subscription price of the work, and to give the brotherhood a periodical worthy of their encouragement. Brethren, prayerfully consider our cause and request, and act according to your convictions of duty and propriety.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

To our Subscribers.

When we commenced publishing the Gospel Visitor, we felt that the undertaking was an experiment, and we did not know how long the work might be continued. We commenced upon a small scale, and our subscription list was small. Not wishing to give our subscribers any trouble in case the settling of our affairs should fall into oth-

er hands, we kept no regular account with them. We have depended upon the honesty of our subscribers for justice. Now if any know that they are indebted to us for the Gospel Visitor, they will please send us the amount when they may find it convenient to do so. And should any have paid for more than the present volume, let us know it, and we will give them credit for what they have paid. We are truly anxious that justice and right may be done to all. We thus candidly state our circumstances touching this matter, with the assurance that a simple statement is enough. Our business now being more extensive, we have found it necessary to adopt a more exact method of doing up our matters, and hereafter we shall know how they stand.

OBITUARY.

DIED in Summit township, Somerset co. Pa., September 27, brother CHRISTIAN MEYER, aged 74 years 1 month and 4 days.--Funeraltext, 2 Kings 20: 1.

DIED in Stark co. O., September 25, sister CATHARINE HOOVER, widow of CHRISTIAN HOOVER, aged 83 y. 1 m. and 27 days.

DIED suddenly in Cowashannock church, Armstrong co. Pa. October 10, brother GEORGE RARICH, for many years a teacher and overseer of said church, aged 64 years. The day before he was in ordinary health, occupied with such work as he still felt able to do. Though he suffered these twelve years more or less of *Bronchitis*, he went to bed at his usual time, without particularly complaining when about 2 o'clock he was taken by a violent vomiting of blood, and before a light could be kindled, his spirit had fled, and his body was a corpse. Lord! "So teach us to number our days," which are so few, and which will so often, as in the present case, end suddenly, "that we may apply our hearts unto wisdom!" Ps. 90: 12. We have reason to hope, our beloved brother had learnt this lesson in time, and is now reaping the benefit in eternity.

DIED also in Armstrong co. Pa. some short time ago (In October) brother MARTIN JOHN, a teacher in the church, aged 60 years, 8 months and 29 days.

DIED in Clovercreek church, Blair co. Pa. on the 18th of October sister CHRISTIANA METZKER at the advanced age of 78 y. 5 m. and 8 days. She left behind a large circle of friends and family connections to mourn their loss. But her memory is blessed.

DEPARTED this life on the 20th of October in Joe Davies co. Ill. brother JACOB EBY, aged 58 years, 9 months and 19 days, leaving a wife and six children to lament their loss, though not without hope, they being all members of the church, and one of them a minister of the Gospel. Three of his children died a few years ago, all likewise in the faith of Christ, which plainly manifests that he was a father in Israel, being not only interested for his children's temporal welfare, but also concerned for their souls, teaching them both by precept and example how to walk before God in order to obtain everlasting salvation. O may his bright example, as well as the soothing words and wholesome instructions from such a tender-hearted father not only ever be remembered by his children, but serve as a pattern to other parents to bring up their children in the way they should go, so that death may not part them, but rather reunite them in the realms of immortal glory. Funeral services performed by br. DANIEL FREY and DAVID BARKLOW from Rev. 22: 14.

DIED in the George's creek congregation, Fayette co. Pa., on the 19th of Sept. sister CATHARINE BLOCHER, wife of SAMUEL BLOCHER, aged 56 years, 6 months and 9 days. Text at the funeral, Rev. 14: 13.

The deceased with her husband was received into the church in 1827. She was an exemplary Christian, a kind wife and an affectionate mother. She was always pleased to have meetings for worship at her house, and on such occasions, she spared no pains to make all comfortable. She was kind to the poor. On the day of her funeral, a poor man remarked, "I have lost a mother." "The memory of the just is blessed."

DIED Nov. 4, 1856 in Clover creek church-district, Blair co. Pa. sister NANCY MOCK, aged 86 y. 5 m. and 13 days.

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Opinions of Physicians.

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PROSPECTUS

OF

THE MONTHLY GOSPEL-VISITER.

This monthly Periodical is edited and published, both in German and English, near POLAND, MAHONING CO. OHIO, by Henry Kurtz and James Quinter. The SEVENTH volume will commence the first of January next. It will be their object as far as they are able, to defend, illustrate and disseminate TRUTH in all its various bearings upon the full development of Christian doctrine—the perfection of Christian character—and the extension of the Christian church;—and to oppose whatever comes in conflict with Truth. They shall labor zealously, but in the spirit of Charity, to further their design, and they hope with heaven's blessing on their labors, they will not altogether fail to accomplish their end.

In the prosecution of their work, their plan will embrace the following particulars:—Original Essays, Reviews, Bible Illustrations, Historical Sketches, Biography, Querist's department, Youth's department, Miscellany, Poetry, Church-News, Correspondence, Obituaries, and general Religious intelligence.

For the next volume they shall adopt the cash-system, and except to Agents, the Visiter shall be sent only to those who pay in advance. This plan supercedes the necessity of keeping accounts, sending bills &c., and is thought and confirmed by experience, it will be better for all concerned.

Each number (of the English) will contain 32 double column pages, (the German only 16 pages) neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month. Twelve numbers will make (in the English) nearly 400 pages, and (in the German) about one half of that number.

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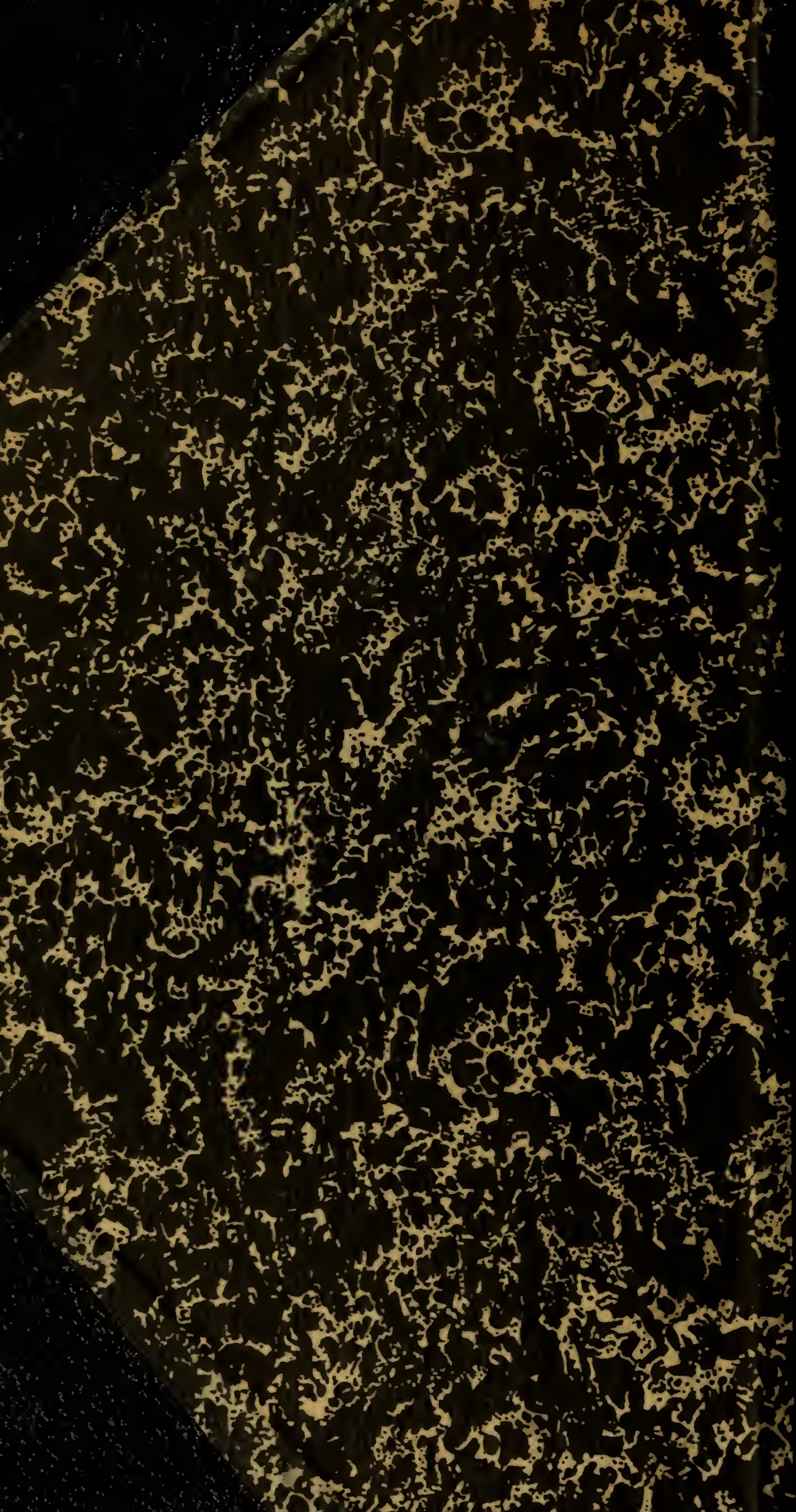
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